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RERUM BRITANNICARUM MEDII ÆVI  
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

DURING

THE MIDDLE AGES.

13446.



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**THE CHRONICLES AND MEMORIALS**  
**OF**  
**GREAT BRITAIN AND IRELAND**  
**DURING THE MIDDLE AGES.**

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER  
THE DIRECTION OF THE MASTER OF THE ROLLS.

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ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,*  
*December 1857.*

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LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

A COLLECTION OF DOCUMENTS, FOR THE MOST PART  
NEVER BEFORE PRINTED,

ILLUSTRATING

THE HISTORY OF SCIENCE IN THIS COUNTRY  
BEFORE THE NORMAN CONQUEST.

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S  
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## **PREFACE.**

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## PREFACE.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinged with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

Saxon learning  
was mixed.

Views of the  
Saxon vulgar.

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine.  
Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Frian, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave; the Valhalla. Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory.

Perhaps it was folly to put any faith in dreams. *Dreams.* The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraios at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.<sup>1</sup> The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the *Oneirokritica* of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the fantasms of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encyclopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. *Ἀστρολογία*, astrology, is an older name for astronomy, and the abuse of

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<sup>1</sup> See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcilable with a profession of Christianity.<sup>1</sup> St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.<sup>2</sup> Favorinus<sup>3</sup> denied, and with truth probably, that this science of the Chaldeans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god *Θεωθ*, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by  
Hermes Tris-  
megistos.

<sup>1</sup> Fragn. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

<sup>2</sup> Confessiones, IV. 3.

<sup>3</sup> M. Aulus Gellius, xiv. 1.

What the books  
of Hermes  
really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual<sup>1</sup> without which the public worship would be unduly performed, and an instruction for travelling doctors, that

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<sup>1</sup> The ritual of the dead has been published and translated.



they might cure the ailing. There is no talk of prognostics nor horoscopes (γενεθλιακά.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. “If a man take to his bed when the moon is in Aries, Saturn being in opposition, quadrature, or conjunction with it, especially if the moon is on the wane, the beginning of the disease will be by a chill; there will be heaviness of the head and eyes and tonsils, and mucous runnings about the chest, and sobbings, and nightly intensifications of the symptoms, inwardly much heat, with a chilly surface and cold extremities, and faintings, and want of appetite and unseasonable perspirations. There are suitable cordials, and laxatives, and purgatives; but bleeding is of no use. The patient, if no beneficent planet is in company with, or in opposition or quadrature, will not get over it, but will die. If, however, a beneficent planet is in the scope of view, after a considerable touch of disease the patient will recover, or will out of the one disease drop into another, and will be subject to nightly delirium. And if Mars be in the same position (as was said above of Saturn) the patient will inevitably die, and so till Mars is in opposition.” Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, Γαλήνου περί κατα κρίσεως προγνωστικά ἐκ τῆς μαθηματικῆς ἐπιστήμης, where “mathematic” means

Forgeries  
under the name  
of Hermes.

"astrological." It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that "If the patient takes to his bed when the moon is in Aries, and in position with Mars or the sun, the disease will be in the head with inflammation, and pain of the meninx, or lining membrane, and constant fevers and sleeplessness and burning and thirst and a roughened tongue, and inflammation of the chest, and disorder of the liver, and excited irregular pulses. In such cases depletion of blood will be useful, and application of all that cools and comforts."

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☾ and ♂ and ♀ and ♃ and ☐ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Beda de Temporibus has been attributed to the grammarian Ælfric.

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmær and his son Æþelpeard by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry; On þýrrum geaþe pær Eaðric ealþoþman ofþlagen . . . .

ƿ Æþelþearf Æþelmæþer sunu Ʒneatan. *In this year Eadric, an ealdorman, was put to death. . . . . and Æþelweard, son of Æþelmær the great.* At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ƿ com Æþelmæþ ealþoþman þýðen. ƿ þa þerþeþnan þegenar mið him ƿ buƷon ealle to Speþene. ƿ hi Ʒýrludon. The two come again together in a charter as granting estates; Uiginti mansiones . . . . quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as king's high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.

These are the men, or such as these, with whom Ælfric was on terms of affection.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi" His teacher. "beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,<sup>1</sup> of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uþ Ʒæbe eac oft æþelpoþ Ʒe halƷa biþceop þe nu ƷƷneð Ʒundþa ðunþ Ʒob. þ he cuðe anne mann mið ælþeþe biþceope. Ʒe poþbe ðunþan ou lenctene þonne hine lýrte. þa Ʒume ðæƷ bæð he þone biþceop ælþeh. blæþrian hiþ Ʒul. he nolbe. ƿ Ʒe ðƷrýða ðrane

<sup>1</sup> See page 415.

butan blætrumge 7 eode him út. Man flætte þa senne  
 fearr. færinga þær ute. 7 7e fear ayn him togeaner.  
 7 hine ðyde þ he hys feorh forlét. 7 7ebohte swa ðone  
 untiman denc. *The saintly bishop Æpelwold also often  
 said to us, he who now is working miracles at his tomb,  
 that he knew a man with bishop Ælfheah who had a  
 mind to drink in Lent whenever he pleased. So one day  
 he requested bishop Ælfheah to bless his cup. The bishop  
 refused, and the silly fellow drank without a blessing,  
 and went out. Well, somebody suddenly set a dog upon  
 a bull out there, and the bull ran at the man and gored  
 him, so that he lost his life, and bought the untimely  
 drink with that price. In this passage "us" stands for  
 the scholars in the abbey school at Winchester, Ælfric  
 himself among them; and as Æpelwold frequently re-  
 cited his story, tending to the due observance of lent  
 and a proper appreciation of episcopal dignity, we may  
 conclude that the alumni of Æpelwold were receiving an  
 education to fit them for the priestly office. Ælfheah,  
 who is mentioned, is the bishop of Winchester, 934 to  
 951, who gave Æpelwold the tonsure and ordained him  
 priest.<sup>1</sup> Ælfric wrote a life of his master, and father in  
 Christ, "patris nostri," as he says, and addressed it to  
 bishop Kenulf, who occupied the see but a very short  
 time, his accession and death being put both in the same  
 year, 1006, by Florence of Worcester, confirmed by the  
 Chronicle.*

Ælfric not  
 archbishop of  
 Canterbury.

In many books it will be found set down for a fact,  
 that Ælfric, our subject, the vernacular translator, was  
 the same as the archbishop of Canterbury; but this is  
 impossible, for as he wrote that life in 1006, and calls  
 himself in the first words of it<sup>2</sup> "Ælfricus abbas," he  
 could not be the man who was archbishop of Canterbury  
 from 995 to 1005. There never was any passable  
 authority for the misstatement.

<sup>1</sup> See page 407.

| <sup>2</sup> HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum unƷenab man Ʒær mið ælƷtane biŷceope on Ʒiltun Ʒcine on hiƷede . Ʒe man nolde Ʒan to ðam axum on þone Ʒobner ðæg . ƷƷa ƷƷa oðre men ðýðon þe þa mæŷŷan Ʒeŷohton . þa bædon hiŷ Ʒeŷenan þ̅ he eode to þam mæŷŷe Ʒneorŷe . Ʒ undeŷŷæncƷe þa Ʒeŷnu þe hi undeŷŷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ Ʒealode mið Ʒorðum . Ʒ Ʒæde þ̅ he Ʒolde hiŷ Ʒiŷer bƷucan on þam unalƷƷedum tīman . Hi leton þa ƷƷa . Ʒ hiŷ Ʒelamp þ̅ Ʒe ƷebƷola Ʒað on ðære Ʒucan ýmbe Ʒum æpenðe . þa Ʒeŷtoðon hine hundar . heteliœe ƷƷýðe . Ʒ he hine ƷeƷode oð þ̅ hiŷ Ʒcearŷ æŷŷtoð æŷŷoran him . Ʒ þ̅ hoŷŷ hine bæŷ Ʒorð ƷƷa þ̅ þ̅ Ʒeŷe him eode Ʒurh út . Ʒ he Ʒeoll cƷelende . He Ʒearð ða bebýnƷeð . Ʒ him læƷ on uppan Ʒela býrðena eorðan binnon Ʒeoŷon nihton . Ʒær ðe hē Ʒorŷóc þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

*lay atop of him within seven days because he refused a few ashes.* If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age:  
first approxi-  
mation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Ho-  
milies, as pub-  
lished.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli "et uenerabilis præsulis salutem exopto domno archiepiscopo Sigerico in Domino."

Ælfric goes to  
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on *Æðelpeder bæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc 7 mærræpneort spa þeah pæcene

þonne ƿilcum habum gebyrge ƿearð aƿend on æþel-  
 ƿeðer dæge cƿunƿer ƿrain ælƿeage biſcope . æðelpolber  
 æfterƿenƿan to ƿumum mynſtre þe iſ Cernel gehaten .  
 þurh æðelmæner bene ðær þegener . hiſ gebyrð ƿ  
 ƿoobnƿ ƿinð gehƿær cuþe . At the end of this preface  
 Æþelweard is mentioned, as having wished for forty four,  
 instead of forty, sermons in his copy.

Wanley<sup>1</sup> has copied for us the following words on the  
 commemoration sermon for One Confessor : “ Hunc ser-  
 “ monem nuper rogatu venerandi Episcopi Athelwoldi,  
 “ scilicet iunioris, Anglice transtulimus, quem huius  
 “ libelli calci inscribi fecimus, ne nobis desit, cum ipse  
 “ habeat.” Æþelwold, the younger, so called to dis- Requested by  
 tinguish him from the saint, was bishop of Winchester Æþelwold, the  
 after Kenulf, from 1006 till 1015. The proximity of younger, to  
 Cerne to Winchester reminds us that the homilies were translate one in  
 put forth while Ælfric was in Dorset, and as he says particular.  
*nuper*, we may understand at least that this expression  
 does not draw the composition of them down below  
 1006 ; but allows a considerable space in earlier years.  
 The homily is at the end of the second book<sup>2</sup> of the  
 printed edition.

Appended to this first volume or set of homilies we Author of the  
 find the treatise on years and days, and the relation treatise on  
 generally of the heavens to the earth, in one copy<sup>3</sup> only; years, etc.  
 and the evidence that the work is Ælfrics arises from  
 this circumstance only, and a general probability from  
 the method of handling the translation from the Latin,  
 with the difficulty of assigning such a work to any other  
 writer.

The two first books of homilies were immediately fol-  
 lowed by another collection, a third and fourth book :  
 “ Hunc quoque codicem,” says he, “ transtulimus de Lati-  
 “ nitate ad usitatam Anglicam sermocinationem.” These  
 are yet unpublished. In the Latin preface he truly

<sup>1</sup> Page 125 a.

<sup>2</sup> Vol. II., p. 548 of the published  
 copies.

<sup>3</sup> MS. Bibl. Cant. See Wanley,  
 p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosius ingeratur tedium, si tanta prolixitas erit in propria lingua, quanta est in Latina: et non semper breuitas sermonem deturpat, sed multotiens honestiorem reddit." His patrons Æðelweard dux and Æðelmær are mentioned here also; and as the title of dux is given to Æðelweard, it must be understood that the king's high reeve, killed in 1001, is meant, "Non mihi imputetur quod diuinam scripturam nostre lingue infero. quia arguet me præcatus multorum fidelium et maxime æþelpenð ducis & æðelmeþu nostri qui ardentissime nostras interpretationes amplectuntur lectitando." The English foreword also sounds in similar tones, and he greets humbly the man of rank, speaking of Æðelmær only as a friend. *Ælfric Ʒnec eadmodlice Æðelpenð ealdorman and þu leof spriðost Ʒ æðelmær spylcepa Ʒepputa me bæbon.*

Date of the third and fourth books of homilies.

In the passage here quoted, unless Ælfric turned upside down the relationship of father and son, this third book of homilies was published before 1001. On a former page it was evident enough that the two first of the whole number of four was published before the death of Sigeric in 994. Mr. Thorpe will not, without more weighty arguments, persuade me that none of these were written till after 1016. Shortly before and shortly after 994 seems a probable date.

Æþelweard his friend.

In a preface to his translation of the legend of St. Thomas, Ælfric expresses some hesitation: St. Augustine of Hippo had offered a moral objection to the vengeful character of part of the story, and concluded to reject it; "licet nobis non credere, non enim est in catholico canone," because it was not scripture. But Æþelweard had strongly entreated, and omitting the objectionable passage, Ælfric complied: he here calls him *venerabilis dux*. The Indian legend of St. Thomas is



mere fable from first to last, and it had been better left untouched.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æpelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æpelweard; Ælfric munuc Ʒnet ÆpelƷearƷ ealƷorƷan eadmoblice, and it ends with a declaration that he will translate no more books from the Latin. Ic cƷeƷe nu Ʒ ic ne deapƷ . ne ic nelle nane boc ærter ƷyrƷe of Lebene on EnƷlyrc apendan. Translates part of the Old Testament.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æpelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book : Ʒor Ʒam Ʒe Ʒum oƷer Ʒan Ʒe hæƷde apend ƷƷam IƷaace Ʒa boc oƷ ende. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy : they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis : he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin ; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. ƷƷilon ic ƷyrƷe Ʒ Ʒum mærrerƷeorƷ . Ʒe Ʒe Ʒin mærrerƷer Ʒær on Ʒam tƷiman . hæƷde Ʒa boc IƷenerƷ . Ʒ he cuƷe be ðæle lyden undeƷrƷandan . Ʒa cƷæƷ he be Ʒam heahƷeƷene Iacobe Ʒ he hæƷde ƷeoƷer Ʒyr . tƷa ƷerƷurƷƷa Ʒ heora tƷa Ʒinena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation ; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, “ in Not the translator of the Gospels.

"nostram linguam."<sup>1</sup> It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the  
grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apændan to engliscum gereordre of þam ƿræfscæpte ðe is gehaten grammatica ƿrōðan ic þa tƿa bēc apende on hundeahtatigum ƿpellum. And it is pleasant to hear him again telling the praise of bishop Æpelwold. "Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola apelpoldi uenerabilis presulis, qui multos ad bonum imbuit." And he declares that a few years since, before the measures of Dunstan and Æpelwold had taken effect, no English priest could explain or dictate a Latin letter. ƿƿa ƿƿa ƿær gedon on angelcýnne nu ƿor anum ƿearum gearum . ƿƿa þ̅ nan englisc ƿneort ne cupe dihtan . oððe armeagan ænne ƿirtol on leden . of þ̅ ðunƿtan aƿcebyrcop ƿ apelpold byrcop æt þa lape on munuchum apærde.<sup>2</sup> This grammar is for "puerulis tenellis," the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Collo-  
quium.

What he says  
to bishop  
Wulfsige.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsige, in whose diocese the monastery at Cernel we may presume to have been : for Ælfrics dismissal by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tue libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

<sup>1</sup> Vita in Smiths edition, p. 793.

<sup>2</sup> The variations from the printed

text are taken from the MS. Somner used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.<sup>1</sup> Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

That Ælfric became abbot before 1006 had passed is certain. Others have supposed, and with every appearance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,<sup>2</sup> and in the New Monasticon;<sup>3</sup> it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.<sup>4</sup>

<sup>1</sup> D.D. p. 141.

<sup>2</sup> C.D. 714.

<sup>3</sup> Vol. III.

<sup>4</sup> Wanley, p. 110.

Abbot again,  
1006.

In 1006 again we find him introducing his life of Æpelwold to bishop Kenulf and the Winchester community with the proper words, *Ælfricus abbas, Wintoniensis alumnus*, and so on.

A different  
man from the  
archbishop of  
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.<sup>1</sup> These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows ;

*Præsulis hic redolent Ælfrici lypsana summi,  
Qui rector patriæ perstitit Angligenæ.  
Inter pontifices rutilans ceu mystica lampas,  
Defensor regni, necne salus populi.  
Heu nostram fera mors extinxit nempe lucernam ;  
Heu nostri cecidit fons quoque consilii.  
Hunc sexta decimaque kalendas namque Decembris  
Assumpsit Michael seu dedit Emmanuhel.*

It belongs to  
the archbishop  
of Canterbury.

This is the epitaph of the Archbishop. The *Præsul summus*, the *Rector patriæ*, the *Pontifex*, the *Salus populi* are due to his station ; the *Defensor regni*, the *Fons consilii* to his vigour and wisdom ; the *Redolent*

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<sup>1</sup> Matthew Paris Hist. Angl. Pref., p. lx.

to the odour of sanctity in which he died ; and the xvi. kal. Dec. to the 16th November, the day of his death.<sup>1</sup> If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place : the original MS. is missing, and we possess only a transcript by Junius " ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfrics birth, has been exploded by Ingram ; the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfric the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone ; the submission of Æpelmær the great to Sweyn in 1013 did not save Æpelweard his son from death, 1017, by Cnut.

Our account makes him no more than abbot.

Some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta,<sup>2</sup> as much as to say, quite a different Ælfric, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular ; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

Not archbishop of York.

<sup>1</sup> Wharton, *Anglia Sacra*, p. 127, cites a Canterbury martyrology for the day of the archbishop's death.

<sup>2</sup> F.W. some MSS.

Only abbot.

The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "*Ælfricus abbas transtulit.*" Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.

Malmsburys error.

Malmsbury in his fifth book *De Pontificibus* makes *Ælfric* abbot of Malmsbury, with the following erroneous identification; "*Reliquit aliquantos codices non exigua ingenii monimenta, vitam sancti Adelwoldi, antequam eam Wlstanus operosius concinnaret, ab-breviationem passionis sancti Edmundi, libros multos ex Latino in patrium sermonem versos.*" *Ælfric* abbot of Malmsbury, as appears by the previous page of the same writer,<sup>1</sup> was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of *Ælfric* abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii.*

*Ælfric* on the Old and New Testament.

The treatises on the Old Testament and on the New were written by *Ælfric*, after his rise to an abbacy. *Ælfric* abbot gnet p̃neondlice Siȝpend æt eaȝt Heolon. The writer identifies himself, for he says he translated the book of Joshua for *Æpelweard* ealdorman. *Ðiȝ ic apende eac on englisc h̃pilon æpelpepde ealðor̃men. He says the like concerning the book of Judges. Ðiȝ man mæg p̃æðan ȝe þe h̃ȝ p̃eod̃ to ȝehipenne on þære*

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<sup>1</sup> In Caves Collection.

englyrcan bec þe ic apenbe be þyrum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigwerd lived, were granted in 963 to Abingdon,<sup>1</sup> and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Ælfric abbot gnet Sigefurð: p̃neondlice. We is gefæb þ þu sædest beo me þ ic oðer tæhte on ængliscen gepputen oðer eoper ancop æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo aleþ þ mæsse-pneostes pel moten p̃rigen. ⁊ mine gepputen p̃rcepeð þ̃ysen. Nu secge ic þe leore man þ me is lað to tælen ægne<sup>2</sup> godes p̃neond: g̃yþ he godes riht ðurð.<sup>3</sup>* The writing is later than the age of Ælfric. For a contemporary Sigefurð murdered in 1015 see the Chronicle at that date.

As abbot he greets Wulfgeat. *Ic Ælfric abbod on þyrum englyrcum geppute p̃neondlice gnete mid godes gnetinge þurzet æt ylmandune. be þam þe p̃it nu her p̃p̃æcon be þam englyrcum gepputum þe ic be alænde. þ þe pel licode þæra gepputa andg̃it. ⁊ ic sæde þ ic polde þe þum arendan g̃it.<sup>4</sup>* He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted<sup>5</sup> as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

<sup>1</sup> HAB., Vol. I, p. 327.

<sup>2</sup> For ænigne.

<sup>3</sup> MS. Cott. Vesp. D. xiv. fol. 3 b.

<sup>4</sup> Wanley, p. 69; MS. Laud. E. 19.

<sup>5</sup> Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in  
another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestræ almitatis iussionibus . transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus . non tamen semper ordinem sequentes . nec uerbum ex uerbo . sed sensum ex sensu proferentes . quibus speramus nos quibusdam prodesse ad correctionem . quamuis sciamus aliis minime placuisse . sed non est nobis consultum semper silere . et non aperire subiectis eloquia diuina quia si præco tacet . quis iudicem venturum nuntiet. Uale feliciter in Christo.<sup>1</sup> He here also pronounces against marriage of the clergy.

Not archbishop  
of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmesbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of  
Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

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<sup>1</sup> Wanley, p. 22; DD. 452.



his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans: a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

In Lord Londesboroughs museum is a plate of lead arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þar (ðas).<sup>1</sup> The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery. A relic.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley<sup>2</sup> gives a much less attractive account than the book deserves. While I speak of it, it may

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<sup>1</sup> *Miscellanea Graphica*, by Fairholt and Wright, p. 12.

<sup>2</sup> Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æpelwald, or Æpelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hit utā grōpyde ȝ ȝibelde, pressed externally and adorned it.* This deathbed story is now first printed.

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## ADDITIONS AND CORRECTIONS.

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For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

### Vol. II.

- Page 38, note 3, for þam þe read þam þe. *For them who.*  
Page 44, line 2, for peccan read peocan.  
Page 46, line 4, aſtāhð is in the MS., but read aſtāhð ?  
Page 82, line 29, for na mibt read nanuht.  
Page 174, supply in line 22, after gelome, from conjecture, bpicð.  
Page 254, line 23, thus the MS., but read ren ruglar.  
Page 262, line 4, for hatte read hattpe.

### Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus nove* in a *Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII.*, at fol. 203 b.

Page 76. An ancient calendar printed in Migne Patrol. C. Comp. Vol. xiii., col. 675, marks twenty five days in the years as Dies Ægyptiaci.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boſen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

“The mayweed doth burn and the thistle doth fret;  
The fitches pull downward both rye and the wheat;  
The brake and the cockle be noisome too much,  
Yet like unto boodle no weed there is such.”

Mays Husbandry, 11. It would seem to be the Boyal or Bothul of the *Promptorium Parvulorum*. E. G.

Page 317. Keer, *sorbus aucuparia*, in Norfolk. E. G.

Page 319. Cneopholen; the *Victoriola*, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now ; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe; from slupan, to *paralyze*; called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, the *sow thistle*, *sonchus oleraceus*. E. G.

Page 324. Colhxsecx; "I have no doubt this is *Cladium mariscus*. It "grows in water; if it be incautiously drawn through the hand, it cuts "fearfully, and the wound is bad to heal. The eryngo grows in sand and "does not at all resemble a sedge." E. G. I adhere to *Eryngium*; the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge; it is not at all a holly. O. C.

Page 327. Gapclife; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleax may be connected with Copmen, found as a prefix in the sense of *noble*.

Page 328. Gescadwyr; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of Erica, Calluna in Norfolk. E. G.

Page 329, col. a. Add *hæg*, masc., a *haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes micge; "Exhaling a strong fetid odour resembling "that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass "and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. Add *Læpel*, pronounced Level, it is any sword bladed plant, *Iris*, *Sparganium*, or *Gladiolus*; as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantum capillus Veneris*, but in Norfolk *Briza*. E. G.

Page 341. Pinrush, *Iuncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyr; is this wealh, *foreign*? In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow; the vine is called Winetree in Norfolk. E. G.

Page 347. Weþerwind; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun.  
E. G.

Wirwivvle, or Wywivvle, the Norfolk name for *Hippophae rhamnoides*.  
E. G.

Page 362. *Add as follows* under *gepealben*: *ðæt ge mofton ðpincan  
gepealben pīner for eoppe magan mettpymnerre, that ye may drink a  
little wine for your stomachs ailment.* P.A. 60 b., a half quotation from St.  
Paul to Timothy.

Page 371. Tohlðan, præt. hlād, part. hliden; *yawn, dehiscere*, of the  
earth. *Æfter þeoran on þæm ilcan geape tohlād reo eopðe binnan pome  
byrig . . . ⁊ heo riððan to gæbepe behlād.* O.L. p. 64 = O.T. p. 330,  
line 21. *After this in the same year within the city of Rome the earth  
opened, . . . and it afterwards again closed up.* Tohlād reo eoppe.  
O.L. p. 98 = O.T. p. 380, line 2. *Spilce re hefor pæpe tohliden.* O.L.  
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. Ehwald. *See* Beda Martyrologium. Oct. V. Nonas.

## CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

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# RECIPES.

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## [L A C N U N G A.]

Harl. f. 130.

ÞITH HEAFOD PRÆLE zenim hamorþrȳt ȳ  
 efenlaftan nȳðopearȳde . cnuca leze on clað ȳnib in  
 præter ȳnib ȳrȳðe þæt heo ȳ eall ȳeleðneð þreah  
 mid þȳ leaðne þæt heafod ȳelome. Þið heafodþræce  
 hindhæleða ȳ ȳrunde ȳrȳlȳean ȳ ræn cȳrȳan . ȳ ȳið-  
 ȳrȳan ȳȳl in prætere<sup>1</sup> læt neocan in þa eazan þa hȳle  
 hȳ hate sȳnð ȳ ȳmb ða eazan ȳnib mid þam ȳrȳtum  
 ȳra hatum. Þið heafod þærice betan ȳrȳtȳman cnuca  
 mid huniȳe apȳnȳ do þæt reap on þæt neb ȳelicȳe  
 uppearð þið hatȳe sunnan . ȳ ahoh þæt heafod nȳþer  
 pearð . oððæc ȳeo ex ȳȳ ȳerohc . hæbbe him ær on  
 muðe buteran . oððe ele aȳitte þonne uplanȳ hniȳe  
 þonne forð læte fȳoran . of þæn nebbe þa ȳilfȳe do  
 þæt ȳelome oððæt hyt clæne ȳȳ. To heafod realfȳe ȳ  
 to ehrealfȳe alupan ȳeȳnib . in eceb ȳmȳne þæt heafod  
 mid . ȳ in þa eazan . do. Eahrealfȳ ȳin ȳ ȳiper do in  
 hōrn . ȳ in þa eazan þonne . þu ðe neftan pille.

fol. 130 b.

Eahrealfȳ zenim fȳreapberȳan . nȳþerearðan ȳ ȳiper  
 do in clað bebibð leze on ȳerpeteð ȳin ðrȳpe of þan  
 claðe ænne ðȳoran in æȳðer eaze. Liȳ eazan forsetene  
 beoð zenim hræfȳer ȳeallan ȳ hȳit mæringc ȳudu  
 lehtȳic ȳ leaxeȳ ȳeallan do to ȳonne ðȳȳ on þ eaze  
 þȳrȳ linhæpenne clað ȳ ȳehpæde aȳodeȳ ȳoreȳ þcne  
 ȳacað þ eaze þȳ ȳ<sup>2</sup> ȳeo relefte eahrealfȳ nim ðoran  
 huniȳ ȳ fȳoxer ȳmeȳo ȳ ȳahðeoreȳ mearȳ mænȳ to ȳonne.

fol. 131 a.

<sup>1</sup> ȳæ prætere, MS.| <sup>2</sup> þȳȳ, MS.



*MS. Harl. 585.*

## RECIPES.

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Against head wark; take hammerwort and everlasting, let it be the netherward part *of it*, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumble-dores honey, foxes grease, and a roebucks marrow,

**Ad maculam.** Gif poc gý on eagan nim mæpe ƿapan<sup>1</sup> ƿ hinbe meolc mæng ƿoromne ƿ ƿringc læt ſtandan oð hit gý hluttor nim þonne þ hluttpe do on ða eagan mid ƿodeſ ful- tume he ƿceal aƿeg. þiſ iſ ƿeo æðeleſte eahƿealf ƿið eahpýnce ƿ ƿið miſte ƿ ƿið ƿænne ƿ ƿið ƿeorpmum ƿ ƿið ƿicðan ƿ ƿið týpendum eagan ƿ ƿið ælcum uncuðum ƿeƿpelle ƿenim ƿeƿeƿƿuzian bloſman ƿ ðunor clæƿƿan bloſman ƿ ðýleſ bloſman ƿ hamorþýrte bloſman ƿ tƿeƿna cýnna ƿýrmob ƿ pollegian ƿ neoðeƿearðe lihan ƿ hæƿene hyðelan<sup>2</sup> ƿ luſeſtice ƿ ðolhpunan ƿ ƿeƿorƿa ða ƿýrta ƿosomne ƿ aƿýll on heorƿes mearƿe. oððe on hiſ ƿmeƿpe ƿ menƿe do ðonne on tela micel in ða eagan ƿ ƿmeƿe utan ƿ ƿýrm to ƿýne ƿ ðeog ƿealf ðeah ƿið æghpýlcum ƿeƿpelle to ðicƿanne ƿ to ƿmeƿ- ƿenne on ƿƿa hpýlcum lime ƿƿa hit on bið.

**Ad tussim.** ƿið hƿoſtan nim huniƿer tear ƿ meƿceſ ƿæð ƿ ðileſ ƿæð cnuca þ ƿæð ƿmale mæng ðice ƿið ðone tear ƿ ƿipeƿa ƿƿiðe nim ðſý ſticean fulle on niht nihticg.<sup>3</sup> ƿið eaƿena ðýmneſſe nim ƿulſeſ camb neoðeƿearðne ƿ leƿe on huniƿ ðſeo niht nim þonne ƿ ƿiƿa þ huniƿ of cnuca þonne an ſtice ðæpe ƿýrt ƿring þonne ðurh lindhæƿenne clað on þ eaƿe.

**fol. 132 b.** Liſ eagan týnan ƿenim ƿene ƿuðan cnuca ƿmale ƿ ƿeſ mid ðoran huniƿe oððe mid ðunhuniƿe ƿring þurh linenne clað on þ eaƿe ƿƿa lange ſƿa him ðearƿ ſý. Se man ƿe ðe biþ on healfoman nime healfpýrt ƿ ƿuða meƿce<sup>4</sup> ƿ ƿuða ƿillan ƿ ſƿeapberƿean ƿiƿan ƿ eoƿor þƿotan ƿ ƿarclýan ƿ iƿenheapðan butan ælcān iƿene ƿenumen ƿ æðeƿeƿðſiƿcƿýrt ƿ cneopholen ƿ þƿað biſceoppýrt ƿ þƿunpýrt ƿeƿomniƿe ealle þaſ

<sup>1</sup> The MS. writes mæƿerapan as one word, *marrowsoap*.

<sup>2</sup> The same pen altered hyðelan, by a caret mark, to hnyðelan.

<sup>3</sup> on nihticg, MS., with a p, for *wrong*.

<sup>4</sup> In margin, in a hand of about 1150, ƿuðe meƿche. Senicle. Si- ƿapbeſ ƿort.

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes ; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle ; then put a good much into the eyes and smear on the outside and warm at the fire ; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly ; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and garclife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

pýrta tozædere þrum nihtan . ær rumor on tun za  
 ælere efen micel y gepýrce to ðrænca on pýlſcan  
 ealaþ y þonne oniht þonne rumor on tun zæð on  
 merzen þonne ſceal ſe man paſcýan ealle þa niht þe  
 fol. 133 a. ðone ðrenc ðrincan wille y þonne coccas<sup>1</sup> cnapan for-  
 man gýðe þonne ðrinca he æne oþre riðe þonne ðæg  
 y niht ſcæde þriððan riðe . þonne ſunne upga y ſeſte  
 hine gýþþan . þiſ iſ ſeo gneene ſealf<sup>2</sup> betonica riðe  
 luſeſtice . ſinol . ſaluſe . æðelſerþincpýrt . Saune helde  
 galluceſ moran ſlaſuſe merce cearſille . hræmner<sup>3</sup> ſot  
 muſpýrt . oſgana melde . quinque ſolum : ualeſuane .  
 clate . medepýrt ðreonſe ðporlan . pipeneale ſolſe-  
 quium . biſcuppýrt hæſel qince .<sup>4</sup> hezeclue : gunde-  
 gpylie þrocminſe y oþre mintan cicena mete . ſazel .  
 hezeþýmele : coſt . eorð naſala . hnutbeameſ leaſ .  
 lauberſe . cýmen ele . peax . ¶ Rið aþle nim þre leaſ  
 fol. 133 b. ſazeleſ on gepýlledþre mealtpe .<sup>5</sup> meolce gýle þrið morſ-  
 henar ðrincan .

Cap[ut]. Rið heaſod ece riðe y ðreonſe ðporle y betan more  
 y pudupoue nim ealra euenmicel ſpa ðu mæge mið  
 þinan ſciteringſe to þinum ðuman beſon cnuca hý  
 fol. 134 a. ſmale y mýlt buteran y ðo of eall þ ſule y ðo on  
 clæne pannan y aþýl ða pýrta þær on pel y þrunſ  
 ðurh clað ðo ele to gýſ ðu beſýtan mæge y ſmýne  
 hiſ heaſod mið þær hit acý :

Ad uenenum. Sealf rið pleogendum attpe y þær ſpſýngum nim  
 hamorpýrte handſulle y mægeðan handſulle y peſ-  
 þræðan handſulle y eadoccan moran ſece ða þe ſleotan  
 wille þære ðeah læſt . y clæneſ huniſer ane ægſcýlle  
 fulle nim þonne clæne buteran þriðra gemýlte ðe þa  
 ſealſe miðþeonſean wile ſinſe man ane mæſſan oſer  
 fol. 134 b. ðam pýrtum ær man hý to ſomne ðo y þa ſealſe

<sup>1</sup> þone coccas, MS.

<sup>2</sup> In margin, Vnguentum uiride.

<sup>3</sup> For hræmneſ. The labial mutes  
and the labial liquid are near akin.  
The same spelling occurs again.

<sup>4</sup> So MS. I would read quice,  
quitch.

<sup>5</sup> mealtpe must be struck out.

for three nights, before summer come to town,<sup>a</sup> of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,<sup>b</sup> and <sup>b Cf. vol. II. p. 347.</sup> a third time when the sun upgoeth, and after that let him rest himself. This is the green salve; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinquefoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe; take of all equally much, *as much namely* as with thy fore finger set to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom<sup>c</sup> and for sudden pustules; <sup>c Epidemics.</sup> take a hand full of hammerwort and a hand full of maythe and a hand full of waybread and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice: let one sing one mass over the worts, before they are put together and the salve is wrought up.

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<sup>a</sup> An expression found frequently in the Calendar. Menolog. 30, etc.

pýrce. ¶ pið ðone blebende fíc . nim murrpan ða pýrte  
 y ceorfe nýgan penegaz y do on ælcne huniz y ðize ða  
 on æfen y eft oðne nýgan on menzen y do fpa nýgon  
 ðazaz y IX. niht butan ðe raðor bot cume.

fol. 135 a.

Cardiaca.

Oleo porreo . sic facit oleo libram unam flor hporreo  
 uride uncium hunum commixcis in ampulla utrua  
 sub zipsos . et suspendit ad solem dies xl. ut uritur  
 eius erit fcriptica et fjugida facis eum ad plurimas  
 passioner maxime ad dolorem capitis quod grece  
 æncauriur uocant hoc est emigranecum capiti:—

fol. 135 b.

Lapdiacus hatte geo adl ðe man spiðe spæte on hý  
 man fceal pýrcean utýrnende ðræncean y him pýrcean  
 clifan toforpan hif hearðe y to hif bpeoftan . zenim  
 grene rudan leaf fcearfa smale y cnuca fpiðe y bepen  
 meala gefýrt do ðæpto y fpetebne<sup>1</sup> etc . pýrc to  
 clifan y do on picne clað y bind on þreo niht y þny  
 ðazaz do eft nupne to y ðrince<sup>2</sup> fceoca of bræmel bepan  
 gefprungene oft. ¶. Sing ðif pið toð ece fýððan  
 runne beo on fetle fpiðe oft . caio laio . quaque uoaque  
 ofer fæloficia fleaf manna pýrim . nemne hep þone  
 man y hif fæb<sup>3</sup> cpeð þonne hlumenne æceð þæt ofer  
 eall þonne alif coliað þonne hit on eorðan hatofte  
 býrneð fintamen.

fol. 136 a.

Ad raucedini-

Carta.

Pið ðone ðnopan . iue . y fpleafe næbbeppýrt y  
 hlæbbeppýrt y eorð zeallan . pýrc ða pýrta on hæp-  
 fefte y fcearfa<sup>4</sup> hý fmale y ðrige hý . y fealb<sup>5</sup> hý  
 ofer rintep y nýtta hý þonne ðe ðearf fý pylle hý on  
 ealað. Pið gefpel zenim hlifan morpan y ellener fppýrt-  
 tinge y porleacef leaf y fcearfa fpiðe fmale y cnuca  
 fpiðe y do on ðicne clað y bind on : — Sing ðif gefeb  
 on ða blacan blezene VIII. fýððan<sup>6</sup> æpeft pater nri .

<sup>1</sup> fpetebne etc, is corrupt.

<sup>2</sup> Read ðrince fe fceoca ðpenc of  
 bræmel bepan gefprungene [or  
 -enne] oft. In ðrince a b was  
 written, and half erased.

<sup>3</sup> Read fæden.

<sup>4</sup> fcearfa, MS.

<sup>5</sup> Read healb.

<sup>6</sup> Read fpan, or fþum.

For a bleeding "fig," take the wort myrrha and carve up nine pennyweight, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it ong must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down . . . . . then name the man and his father, then say, "lilumenne, it acheth beyond everything, when it lieth low it cooleth, when on earth it burneth hottest: finit: amen."

9. For the wrist drop, ivy and cinqfoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains\* nine times; but first of

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\* "Black blain" translates car- true reading in that place will be  
bunculus in Gl. R. p. 64, for the jeo blace blegue.

tīgað<sup>1</sup> tīgað tīgað calicet . ac lu cluel ſeder adclocleſ .  
 acſe eapſe arnem . nonabiud ær ærnem niðren ar-  
 cum cunað arcum arctua flīzara uplen binchi cūteſn .  
 nīcuparān ſaſ aſð egal uplen arta . arta . arta traun-  
 cula . trauncula queſite et inuenietur adiuno te per  
 patrēm et filium et ſp̄m ſc̄m non ampliuſ . cneſcaſ  
 ſeð aſeſcaſ ſuper aſpīdem et baſillicum ambulabir  
 et conculcabir leonem et draconem crux matheuf crux  
 marcuſ crux lucaſ crux iohanneſ .  
 Matth. vii. 7.  
 fol. 136 b.  
 Psalm xci.

Þið ðon þe mon oððe nýten þýrm gedſince zýſ  
 hýt ſý þærneð cynneſ riſz ðiſ leoð in þæt ſpīðne  
 eaſe þe heſ æſteſ aſpīten iſ zif hit ſý þiſcýnneſ  
 riſz in þ̄ þýnſte eaſe . Monim oſgomil maſbumil  
 maſbſai ſamum toſeðtengo docuillo biſan cuiðær  
 cæſmūl ſcuiht cuillo ſcuiht cuið ðuill maſbſiſamum  
 riſz nýzon ſiðan in þ̄ eaſe þiſ zaldor y pater n̄  
 æne . þiſ ýlce zaldor mæz mon riſzan þið ſmeozan  
 þýrme riſz zelome on ða ðolh y mið ðinan ſpatle  
 ſmýne y zenim zſene cupmeallan cnuca leze on þ̄  
 ðolh . y beðe mið haſte cūmiczan . Þið ðon ðe mon  
 aſtor gedſince nim maſubian ſæð . mænzge þið þine  
 sýle ðriſcan .  
 A head is  
 drawn.  
 fol. 137 a.

Þiſ iſ ſe halza ðſænc þið ælſſiðene y þið eallum  
 ſeondes coſtungum þſut on huſl ðiſce . In principio  
 erat uerbum urque non comprehendunt et plura . et  
 erum ibat ihs totam galileam docenſ urque et ſecuti  
 ſunt eum tuipe multe . Ds in nomine tuo urque in  
 finem Ds miſſeatur nobiſ urque in finem . Dñe ðs  
 in adiutorium urque in finem . Num criſtallan y ðiſ-  
 man y ſiðeparan y caſſuc y ſinol y nim ſeſteſ ſulne  
 zehalgodeſ þineſ y haſ unmaſne mon zeſecean ſpī-  
 fol. 137 b.

<sup>1</sup> Tīgað . Tīgað . Tīgað . calic &  
 ac locuel ſedeſ adclocleſ arcu en-  
 crere erernem Nonabaioth arcum  
 cunat arcum arcua fligata ſoh þiſni  
 necuteſ cūteſii ſaſaſ þegal uſlen

binchni . arta . arta . arta . tnxun-  
 cula . tnxuncula . tnxuncula . Que-  
 rite & inuenietis . pulſate & aperiatur  
 uobiſ . Crux matheuf . crux marcuſ .  
 crux lucaſ . crux iohanneſ . Adiuno



all Paternoster ; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written ; if it be of female kind, sing it in the left ear. *Though the word Topeð occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch in silence

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te pestiferum uiruf per patrem & filium & spm scm. vt ampliuf non noceat neque crefcas fed arefcas. AMEN. (MS. Bodley. 163, fol. 227.) The initial word of this charm is

again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

fol. 138 a.      genbe onzēan fcreame healfne fester ynnender pætereſ  
 nim þonne ƿ leze ða ƿýrta ealle in þ þæteſ ƿ þpeah  
 þ ƿeppit of ðan huſl diſce þær in ƿriðe clæne zeot  
 þonne þ ƿealzade ƿin uſon on ðæt oſer ber þonne<sup>1</sup>  
 to cƿucean læt ƿingān mæſſan oſer . ane omnibuſ .  
 oðre Contra tribulatione þribban ſcā marian Sing  
 ðar ƿebeb ſealmar . Miſereſe mei deus . Deus in no-  
 mine tuo Dā miſereatur nobiſ . Dñe deus Inclina  
 dñe ƿ cƿeðo ƿ Gloria in excelsiſ deo . ƿ letaniaſ . Pať  
 nī ƿ bletsā zeorne in ælmihtiges drihtneſ naman ƿ  
 cƿeð in nomine patris et fili . et ſp̄s ſcī ſit bene-  
 dictum þruc sýþþan.

Wen.      To ƿenſealfe nim elenan . ƿ ƿædic . cýrſillan . ƿ  
 fol. 138 b.      hræmneſ fot . ænglycne næp . ƿ ſinul . ƿ ſaluian .  
 ƿ ruſerne ƿuða . ƿ cnuca to ƿoinne . ƿ nim ƿarleaſeſ  
 ƿoðne ðæl . cnuca ƿ ƿring . þurh clað . on ƿemeſeb  
 huniſ . þonne hit ƿriðe ƿeroden ƿy . þonne ðo ðu  
 ƿiƿor . ƿ riðeƿane . ƿallenſar . ƿ ƿingſſne . ƿ ƿinde .  
 ƿ laſer berzean . ƿ ƿýnetſian . ƿoðne ðæl ælceſ be  
 ðære mæðe . ƿ ƿýððan hit ƿra ƿemængeb . þa ƿýrta  
 ƿoſ ƿ þ huniſ þonne ƿeð ðu hit tƿa ƿra ƿriðe ƿra  
 hit ær ƿæſ . þonne hæſſ þu ƿoðe ſealfe ƿið ƿennar ƿ  
 ƿið nýrpet . ¶ To ƿoðne banſealfe þe mæſ ƿið heafod  
 fol. 139 a.      ece ƿ ƿið ealra lýma týðbernýrre ſceal ƿuðe ƿædic  
 ƿ ampe uane ſeuerſuſe æſcðnote eoſorðnote cildeniſe  
 bete . ƿ betonican ƿibbe ƿ ƿeade hoſe elene alexan-  
 driān moſan cluſbung ƿ clate hiðýrpt ƿ lambeſ ceſſe .  
 hýlþýrpt hæſel cƿice ƿuðuſe ƿ ƿrætteſ cið . ƿring-  
 ƿýrpt ƿſereſýrpt ƿeðbræðe ƿ ƿermod ealhtſan ƿ hæ-  
 ſerðan hezeclife ƿ hýmelan ƿearpan ƿ ƿeaceſ ƿurān  
 belenan ƿ brabeleac nim ealra ðýrſra ƿýrta eſenſela  
 ðo on moſtere cnuca eall toſomne ƿ ðo ðær to ƿriſ

<sup>1</sup> þon, MS.

<sup>a</sup> These collects are inserted in the usual office. "Ne despicias,"  
 "Suscipe, Domine," and "Tribulationen nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,\* a third of St. Mary. Sing these psalms of prayer, *Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine*, and the *Credo* and the *Gloria in excelsis domino*, and some litanies; a *Paternoster* and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden*; then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs cress, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broad-leek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

fol. 39 b.

cnoppas y nim ærc sunde y pelizer tprga y acunde y  
 pprunde y sunne apoldunde y realeſ sunde y pubu-  
 bundan leaſ þaſ ealle ſculan beon zenumene on neðo-  
 pearðan y on eaſtepearðan þan tneopan ſceapſige ealle  
 ðaſ sunða to gæðene y pſille on haliz pætere . oððæt  
 hŷ pel hnexian . ðo þonne to þan<sup>1</sup> pŷrtum on moſ-  
 tere cnuca eall toſomne nim þonne heoſter ſmeſa y  
 hæfeſer ſmeſa y ealð moſoð y ſearſer ſmeſu . y  
 baſer ſmeſu y ſammer ſmeſu mŷlſe mon ealle to-  
 ſomne y zeote to tſunðan ſomniſe mon þonne ealle

fol. 140 a.

þa þan toſomne ðe man zegaderian mæge y cnocie  
 man þa þan mid æxſe ŷne y ſeoðe y fleote þ ſmeſu  
 pŷnce to tſunðan nime þonne ealðe buteſan y pŷlle  
 þa pŷpta y þa ſunða ðon<sup>2</sup> eall to ſomne þonne hit beo  
 æne apŷlleð ſette þonne ſceapſa þonne eall þ ſmeſa  
 on pannan ſpa micel ſpa þu ſeaſe haban pille y þu  
 zetŷſpan mæge ſete oſer ŷŷr læt ſocian næſ to ſſiðe  
 peallan oððæt hŷo zenoh ŷŷ ſeoh ðurh clað ſete eſt  
 oſer ſŷr nim þonne nŷgon cluſa ſapleaceſ gehalgodeſ

fol. 140 b.

cnuca on pine pŷnſ þurh clað ſcaſ on mŷſpan þa  
 pŷpt y ſant haliz pex<sup>3</sup> y bŷumne ſtop y hŷitne pŷcelſ  
 zeot þonne innan ða ſeaſe ſpa micel þ ŷŷ . III . ægſcŷlla  
 zeŷŷſðe nim þonne ealðe ſapan y ealðer oxſan meapſ  
 y eaſner meapſ ðo þonne ða tŷſpan onð mænz . þonne  
 mid cŷicbeaſenum ſticcan oð heo bŷun ŷŷ ſnſ þonne  
 þænoſer benedictus . ðñs ðeus meus y þone oſerſne  
 benedictuſ ðñs ðeus iſſrael y manſnſſicað y cŷeðo m  
 unum y þ zebed matheus marcuſ lucaſ ioſanner . ſŷ  
 þ ſaſ þæſ hit ŷŷ ſmſe mon ða ſeaſe . æſeſt on þ  
 heaſoð.

fol. 141 a.

Liſ poc ŷŷ on eagan nim appapan y hinðe meoluc  
 mænz to ſomne y ſpŷnz læt ſtanðan oð hit ŷŷ hlut-

<sup>1</sup> Read þa pŷpta.<sup>2</sup> Read ðo.<sup>3</sup> Read ſanthaliz pæcep y pex.

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

top nīm þonne þæt hlutne do on ða eagan mið gober  
fultume heo<sup>1</sup> ſceal apeg. ¶. nīm clatan moran cnuca  
ſwiðe ⁊ wyl on beorne ſyle ðruncan pel pearm þonne  
ðu geſeo ꝥ hý utſlean mið gober fultume ne wýrð  
him nan opne.

fol. 141 b.

þaſ wýrte ſculon to lungen ſealfre banwýrte ⁊ brun-  
wýrte betonican ⁊ ſtreapberian wýre [ſwepne wuda ⁊  
woro ſaluie ⁊ ſauine ⁊ wude]<sup>2</sup> garclife ⁊ hægel cwiçe  
mederwýrte dolhrune. Wið heafoð ece wyl in wætere  
pollegian ⁊ leac mintan ſenmintan ⁊ ꝥ ðwilde cýn  
mintan ꝥ blopeð hwite wpeah ꝥ heafoð mið wýr<sup>3</sup> wore  
gelome. Wið hneofum lice aþelf amþron ⁊ gelobwýrte  
teon ut lange cnuca ealle pel wýll in butenan do hron  
ſealtes in ꝥ bið god ſealf wið hneofum lice wpeah  
þone man mið hate ⁊ mið ðare ſealfre ſwýre ..

Wið cneopwænce genim weode wýran ⁊ hegeſeſan ge-  
cnuca pell toſomne ⁊ do mela læt ſtandan nýhternum  
on þæm wýrtum ſyle ðruncan :

fol. 142 a.

To eahſealfre nīm alupan ⁊ ſiðerapan laſerberian ⁊  
wýron geſeaf ſmale ⁊ cu butenan ſeſſe lege on wæter  
nīm þonne hwetſtan hrædne ⁊ wuð ða butenan . on  
ðæm hwetſtane mið copore ꝥ heo beo pel toh do  
þonne ſumne dæl þara wýrta þærto clæm ðonne on  
aſſæt læt ſtandan nýgon niht wende man ælce dæge .  
mýlce ſwýþan on ðæm aſſæte wýlſan aſeoh þurh clæð  
do ſwýðan on wýlc ſætels wýlce ðu wille nýſtſige þonne  
þe ðearf wý . þeoſ ſealf mæg wið ælces cýnnes untwum-  
nýrre ðe eagan eiðlað.

fol. 142 b.

<sup>1</sup> In Lacn. 2. poc was masc.<sup>2</sup> The words in [ ] are interlinedin the same ink as the rest, and by  
the same hand.<sup>3</sup> For þýrum, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and browwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadowort, pellitory. Against head ache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed *so as to* draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedge-rife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.<sup>a</sup>

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

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<sup>a</sup> I would amend *pad piran*, *wood plants*.

ƿið utrihte genim hæenne æg lege tpa niht on eceb  
 gif hit ne tociene topleah hpon lege eft in ðone eceb  
 nihterne zerleah þonne in buteran lege in ele ado  
 þonne hpon ofer fýr fýle etan.

fol. 143 a.

Eft ƿið þon<sup>1</sup> hunig y hƿæte fmedman y unrylt fmeorū  
 y pex pýl eall to fomne fýle etan zelome pýll ƿið  
 ðon miclan eorðnafolan y leaƿan<sup>2</sup> y gýðhroƿan y gear-  
 pan y eferþon y eoror feapn y molb corū y medepýrt  
 neoðeƿearðe ðrinc zelome fcaef efc ƿið þonne bol in  
 meolc y þize ƿærlice y feoð ealle ða in meolce y hƿilum  
 þa meolc zepen mid cýrlýbbe<sup>3</sup> y ðize hý. Þýrc utýrn-  
 nendne ðrænc genim fýf y hund eahtatig lýbcorna  
 neozon ƿiporcorn . fiftene fundcorn<sup>4</sup> pel bepenðeb  
 cnuca fmale ðo fealt in . y pýrmelo mæng tofomne  
 gnið fƿiðe þ hit fý þ fmaelfte zeporht to ðufte genim  
 fcaenc bollar fulne leohtes beores oððe hluttor eala  
 pel zerpeteb oððe zerpeteb ƿin mængc ða pýrta þær-  
 ƿið . zeornlice læt ftonðan nihterne hƿer hine eft  
 on merzen þonne he hine ðrincan fcyfe fƿiðe pel y  
 ða pýrte zeornlice ƿið þone ƿætan zemengce ðrince  
 þonne.

fol. 143 b.

Lif he fý to unfrið pýl merce in ƿætere fýle ðrin-  
 can gif he to fƿið fý pýl curmeallan. Oƿer ut ýrn-  
 ynðe ðrænc genim medmicle moran glædenon fæðme<sup>5</sup>  
 longe y fpa greate fpa ðin þuma . y fƿýlc ðu ham-  
 pýrte y celðenian moran y hele leafer moran y ellen-  
 funde neoðeƿearðe y ƿærc ða moran ealle fƿiðe pel y  
 befcæf utan fƿiðe clæne ða moran . y ða funde ze-  
 cnuca ealle ða pýrte fƿiðe ado in hluttor eala bepen<sup>6</sup>

<sup>1</sup> þon, MS.<sup>2</sup> Read v. leaƿan.<sup>3</sup> cýrbýbbe, MS.<sup>4</sup> Glossed *saxifragia*. in a later hand.<sup>5</sup> fæðme better?<sup>6</sup> For bepenð, bepnðe, *strip off rind or skin*. Rine=Rind in Eng-lish.



17. For diarrhœa, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give *to the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,\* mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

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\* So gl. *Meal of myrtle berries?*

fol. 144 a.

Ƴ Ƴegnið feoƳertiz . lȳbcoƳna<sup>1</sup> ađo þonne in ðæm  
pȳrtum læt ſtandan þreo niht Ƴȳle ðrincan ær uhton  
lȳtelne Ƴcænc fulne ꝥ Ƴe ðrænc Ƴȳ ðe ær ƳeleoƳeð .

þriððe utȳrnende ðrænc pȳl Ƴecȳ Ƴ Ƴlædenan neoðe-  
Ƴearðe in Ƴupan ealað aȳh þonne leȳe eft in niƳe læt  
ane niht inne beon Ƴȳle ðrincan.

Pȳnc ƳƳip ðrænc pȳl hƳerhpettan in ƳæteƳe læt  
Ƴeallan læncȳ<sup>2</sup> aȳh þonne healfne bollan Ƴegnið hund  
ealhƳatiz libcoƳna in þone<sup>3</sup> ðrænc .

fol. 144 b.

Pȳnc oðerne of beoƳe Ƴ of feoƳertiz lȳbcoƳna ađo  
ƳeoƳontene ƳipeƳcoƳn<sup>4</sup> ȳȳ ðu Ƴille .

Spriðrænc ađo in beoƳ oððe in Ƴin Ƴinul læt ſtan-  
dan ane niht Ƴȳle ðrincan . Pȳnc realȳe Ƴið heafod  
Ƴærcȳe Ƴ Ƴið liðȳȳcȳe Ƴ Ƴið eah pȳrcȳe Ƴ Ƴið Ƴenne Ƴ  
Ƴið ðeoƳe ȳenim eoelonon Ƴ Ƴæbiȳ Ƴermod Ƴ biȳceop  
pȳrt cƳoƳleac ȳaȳleac Ƴ holleac ealȳa eƳen Ƴela ȳecnuca  
pȳl in buteran Ƴ celleðemian Ƴ Ƴeade netelan ađo in  
ænen Ƴæt læt ðær in of ꝥ hit hæƳen ȳȳ aȳh ðurh  
clað Ƴmȳne mid ꝥ heafod . Ƴ ða leome Ƴær hit Ƴaȳ  
ȳȳ . Ƴið ȳiðrærcȳe betonican biȳceoppȳrt eoelonan Ƴæbiȳ  
oppȳan<sup>5</sup> ða ðe ȳȳmmān māȳuȳian ȳunðerȳȳlie .  
cƳoƳleac ȳaȳleac ȳuðe hæleðe<sup>6</sup> ealhȳne hune ȳeoð in  
buteran Ƴmȳne mid ða ȳiðan him bið ȳel .

fol. 145 a.

Pȳnc hƳip Ƴið lungen ađe pȳll in buteran þaȳ pȳrtȳe  
Ƴ ȳcearȳa ȳmale cƳoƳleac æneſt pȳl hƳile ađo ðonne  
hƳæbiȳ in Ƴ eoelonan Ƴ beƳen mela Ƴ hƳiteȳ realȳer  
Ƴela pȳl lonȳe Ƴ hatne etc. ¶ Pȳnc oðerne pȳl in  
buteran ȳiðhroȳan atȳoȳlaðan betonican mānc ealle  
toſomne ađo ȳȳððan ofeȳ ȳȳȳ.

<sup>1</sup> lȳbcoƳna f. MS.<sup>2</sup> lange with c inserted after a,  
MS.<sup>3</sup> þonne, MS.<sup>4</sup> ƳipeƳcoƳ, MS.<sup>5</sup> For oppȳan.<sup>6</sup> Hinðhæleþe ? Chhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hindheal*, lupin, *horehound*, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus*; boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b.

Þýnc þriddan þríp þýl in buteran merce eolonan  
 næðic þa clurehton penþrýnt hoc þermod læft enuca  
 ealle rýðe pel rýle þearm etan. ⁊ on uran ðruncan  
 þrúpa on dæg ær þonne he ete. Feorða þríp þýl in  
 hunge beton oððe marubian rýle etan þearme.

fol. 146 a.

Þýnc ær ðrænc of ðære beton anre þýll in þine  
 oððe on ealað he ðrince ær he ðone þríp ete. ðrænc  
 rið lungen adle þýl marubian in þine oððe in ealað  
 zerpert hron mið hunge rýle ðruncan þearme on niht  
 niçftiz. ⁊ þonne licge on ða rýðþan rýðan gode hpile  
 æfter ðæm ðrænce ⁊ þænne þone rýðþan earum rpa  
 he rþiþaft mæge. Genim betan reoð on buteran rýle  
 hate etan mið ðære buteran a bið rpa relne rpa he  
 rættþron mete ete ⁊ zif he mæge zeðrincan hþilum  
 ge ðære buteran. Eft ðrænc zenim marubian ⁊ þa  
 lancge cliton ⁊ þermod ⁊ boðen gearpan. betonican  
 godne ðæl. do ealle in eala rýle ðruncan on nyht  
 niçftiz. Genim relbmoran. zecnuca rýðe lege in þin  
 oððe in eala læt ftandan aniht oððe tpa rýle ðruncan  
 on niht niçftiz.

fol. 146 b.

Eft rið þon zenim zagel ⁊ marubian ⁊ acrimonian  
 þýl in ealað zerpert mið hunge.

Þýnc þríp þýll ýropon in buteran ⁊ næðic ⁊ eolonan  
 ⁊ beþenmela meft<sup>1</sup> pel lonze<sup>2</sup> rýle þearm etan. þríp  
 reoð in buteran ⁊ in hunge beton rýðe oððæt he  
 rpa ðicce rý rpa þríp ete on niht niçftiz ðneo ræða<sup>3</sup>  
 rpa hateþ. Slæp ðrænc næðic hýmlic þermod belone.  
 enuca ealle þa rýrte do in ealað læt ftandan ane niht  
 ðrince ðonne.

fol. 147 a.

To haligre realfe Sceal betonican ⁊ benedicte ⁊ himð  
 hæleðe. ⁊ hæneþ ⁊ himð þner iþenhearde Salfige rafine.  
 biþceoppýnt ⁊ boðen rýnul ⁊ rþleaf þealrþýnt hune

<sup>1</sup> neft, MS.<sup>2</sup> In the MS., pell on ge, andhere the line ends; perhaps supply  
 rþettum þæteþe.<sup>3</sup> Read ræða.

25. Work a third *thus*; boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus*; boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, ironhard, sage, savine, bishopwort and rosemary, fennel and cinqfoil, halswort, horehound, mugwort, meadwort,

fol. 147 b.

mucpýrt meðerpýrt meþgelle. aʒnumonýr ʒ æðelſepð-  
 ing pýrt.<sup>1</sup> næðic ʒ riðbe ʒ ſeo neaðe ʒearupe ðile  
 oporþanie ðpacanʒe caſſroc ʒ caplic. cýleðenie ʒ pýr  
 riðb peax. pudopofe ʒ pſætter cið. Saturpege. ʒ riʒel  
 hpeorfa þrune pýrt ʒ riðe ʒ þerþene ſtpeapþerian  
 piʒe. ʒ blæceſ ʒneʒleſ ðuſt. ealhtrpe ſanan meþce pol-  
 leʒian attoplaðe haſan ʒpicel pudupille þerþmob eofoſi,  
 þſote æncʒlyſ coſt hæþene hnýðele uica þerþuica ſeuer-  
 fuʒe<sup>2</sup> hoſe cýmen. ʒ hliʒe leuaſtica alehſandþne petre-  
 riʒe ʒrundepſýliʒe. þýrpa ſeop pýrta man ʒceal  
 mæſt ðon to ʒ eallpa oðra ælcpe eſenſela ʒ ðuſ man  
 ʒceal ða butepan ʒepýrcean to ðæpe halʒan ʒealſe.  
 æt aneſ heope<sup>3</sup> cý. þ heo ʒý eall neob oððe hſit ʒ  
 unmæle mon ða butepan aðpepe ʒ ʒiſ ðu næbbbe bute-  
 pan ʒenoge apæpe ʒriðe clæne mænʒc oðne pið ʒ ða  
 pýrta ealle ʒeſceapfa ʒriðe ʒmale toſomne ʒ pæter  
 ʒehalʒa ſont halʒunʒe ʒ ðo ceac innan in ða butepan  
 ʒenim þonne ænne ſticcan ʒ ʒepýrc hine ſeðop býrſte  
 pſut onſopan ðaſ halʒan naman. Oatþeur. mapcur  
 lucar. iohanneſ. ſtýpe þonne mið ðý ſticcan ða bute-  
 pan eal þ ſæt ðu ʒing ofep ðaſ ʒealmar. beati im-  
 maculati ælcne ðſipa ofep ʒ ʒloſia in excelſiſ deo.  
 ʒ cpeðo in ðeum patnem ʒ letanías apume ofep þ  
 iſ<sup>4</sup> ðapa halʒpa naman ʒ ðeuf meuf et pater.  
 ʒ In pſincipio þ pýpum ʒealðop ʒ þiſ ʒealðop ʒing  
 ofep.

fol. 148 b.

Aſpe<sup>5</sup> apcepe apnem nona æpnem beoðop æpnem:  
 niðpen. apcun cunað ele haſapſan riðine. Siſʒ ðiſ ný-  
 ʒon riðan ʒ ðo ðin ʒpacl on. ʒ blap on ʒ leʒe ða pýrta  
 be ðæm ceace. ʒ ʒehalʒa hý ʒýððan mæſſeppeoft.

<sup>1</sup> Æðelſepðing pýrð is glossed  
 Avis lingua, MS.

<sup>2</sup> Feueſſuʒe is glossed centaurea  
 minor in MS.

<sup>3</sup> Read heopeſ.

<sup>4</sup> hiſ, MS.

<sup>5</sup> See vol. II. p. 112, where the  
 variations ſuggeſt that this charm  
 was in its original form capable of  
 interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood wax*, wood-roffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,<sup>a</sup> a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue *or the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *last* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,<sup>b</sup> and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat of *it*, sing over it the psalms Beati immaculati and . . . (*omitted*) . . . each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,<sup>c</sup> and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

<sup>a</sup> Hence it appears that the present author, at least, did not take ironhard for vervain.

<sup>b</sup> Dairymaids sometimes complain

when they have to churn the cream long in vain, that "the butter won't come."

<sup>c</sup> As in art. 10.

fol. 149 a.

Singe ſar orationis oper . domine ſancte pater omnipotenſ eterne deus . per inpoſitionem man[u]um mearum perſugiat inimicuſ diabolus a capillu a capite . ab oculis a naribus a lab[i]is a linguis a ſublinguis a collo a pectore a pedibus a calcaneis . ab uniuerſis conſagimib: membrorum eiſ ut non habeat poteſtatem diabolus nec loquendi nec tacendi nec dormiendi . nec perſurgendi . nec in die nec in nocte nec in tangendo nec in ſomno . nec in greſſu . nec in uiſu . nec in ſuſu . nec in legendo ſed in nomine domini iſu xpi qui noſ ſuo . ſco ſanguine redemit qui cum patre uiuit et regnat deus . in ſecula ſeculorum . amen.

fol. 149 b.

DOMINE mi rogo<sup>1</sup> te pater te deprecor . fili<sup>2</sup> obrepro te domine et p[er] ſcs ex totis uiribus ſca trinitas . ut del[e]at omnia opera diaboli . ab iſto homine inuoco ſcam trinitatem in admini[cu]lum meum . id eſt patrem et filium et ſpm ſcm . conuepte domine iſtuſ hominis<sup>3</sup> cogitationes et cor ut conſiteatur<sup>4</sup> omnia mala ſua et omnes iniquitates . que [h]abet ut uenit omnia bona ſua et uoluntatem eiſ unde ergo maledicte recognorſe ſent[ent]iam tuam et da honorem deo et p[re]cede ab [h]oc ſamulo dei ut pura mente deſeruiat . conſecutus ſnatiſiam.

Dñe ſcō pater omnipotenſ eterne deus tu ſeciſti celum et terram et omnes ornatur eorum et omnes

<sup>1</sup> rogo, MS.<sup>2</sup> fili, MS.<sup>3</sup> homines, MS.<sup>4</sup> conſiteantur, MS.



ꝛā ꝛꝑꝛ angelorum ex[er]citur de ꝛecitū ꝛolem et lunam  
 et omni[a] aꝛꝑꝛa celi tu ꝛecitū adam de limo ꝛerꝑꝛe . fol. 150 a.  
 et dedistū ei adiutorium euam . uxorem ꝛuam .<sup>1</sup> it est  
 mater uiuorum tu domine uiuificasti noꝛ . ꝛuper no-  
 men .ꝛām tuum et liberaſti noꝛ a ꝛepiculū malū ꝛuper  
 nomen ꝛilu iſu xꝑi dñi nꝑi libera domine animam  
 ꝛamuli tui . ñ . et ꝛebbe ꝛanitatē corpꝛi ꝛamuli  
 tui . ñ . ꝛer nomen ꝛām tuum . Domine ꝛā ꝛater  
 omnipotenꝛ eteꝛne deus ꝛogamꝛ te domine deus nos-  
 ꝛer ꝛꝛoꝛpter magnam miꝛeꝛicordiā tuā ut liberaꝛ<sup>2</sup>  
 ꝛamulum tuum . et da honoꝛem nomini tuo<sup>3</sup> domine fol. 150 b.  
 in ꝛecula ꝛeculꝛum amen.

Benedictio<sup>4</sup> et sanctificata omnia atque benedicta  
 depulsi . atque obꝛectū uetustati hoſtiꝛ adque ꝛꝛe-  
 tium ꝛacinoꝛa ꝛincentoꝛiꝛ inꝛidū ꝛalubꝛiter et uniꝛ  
 deum ueꝛꝛꝛia ꝛolemnitate diueꝛꝛiꝛ ꝛerꝑꝛe ebeꝛdiꝛ  
 ꝛerꝛiniꝛ ꝛummanꝛ . ꝛer.

Sanctifica domine hunc ꝛꝛuctum aꝛboꝛum ut qui  
 ex eo uiuū[ur] ꝛimꝛ ꝛanctificati .<sup>5</sup> ꝛer.

*In the MS. at folio 152, follows the glossed piece of  
 mixed Latin, Greek, and Hebrew, called the Lorica ;  
 see Preface, vol. I. p. lxviii, where it is printed.*

<sup>1</sup> ꝛuam, altered to ꝛuam, MS.

<sup>2</sup> liberaꝛ, MS.

<sup>3</sup> tu, MS.

<sup>4</sup> Sense no longer remains in this  
 paragraph.

<sup>5</sup> ꝛanctifica, MS.

fol. 157 a.      Þið færlicne aðle rie cluſehte penþýnt clate biſceop-  
þýnt ſinul ſæðic pyl in ealað ſýle ðrincan.

Þið lænden þýnce . ſinol ſæð betonican leaſ ſrene  
acrimonian nýððearnde ſnið to duſte þeſ mid ge-  
ſpettan ealað geplece ſýle hað ðrincan in ſtalle ſtonde  
ſode hpile.

fol. 157 b.      Þið þeorne ſenim cpiſrinde ʒ æſcrinde ʒ beſe halm  
þel in þætere ſenim alomalt mid ðý þætere geþneop  
mid ſrýð cumb ſulne ealað mid ðý þætere geclænʒa  
ðonne læt ſtandan ane niht geſpeted mid huniʒe ðrince  
nýgon morʒenar ʒ ete ſecʒleac ʒ cnoſleac ʒ cýmen  
toſomne ʒ næniʒne oþerne þætan ne ðiʒe.

fol. 158 a.      Liſ ðeop ſý in men þýnc ðrænc nim þaſ þýnte  
nýððearnde ſinul ʒ biſceoppýnt æſcðnote ealpa efen  
micel þýʒʒa tpiʒa mæſt uſonþearnde ruðan ʒ betonican  
oſʒeot mid .III. mæðnum ealoð ʒ ʒeſinʒe .III. mæſʒan  
oſer ðrince ýmbe tpa niht þæſ ðe hý oſʒoten ſie  
ſýle ðrincan ær hiʒ mete ʒ æſter.

Þrænc pið ðeorne nim ðaſ þýnte neoððearnde ceaſter  
æſc ontpe neoððearnd ðaſ uſonþearnde betonican ruðe  
þermod acrimonia þel teſpe ruðu þiſtel ſeſerſuʒe  
aþelſerðinʒcþýnt oſʒeot mid ealað læt ſtandan ane  
niht ðrince .VIII. morʒenar lýtle bollan ſulle ſpiðe  
ær ʒ ete ſealtne mete ʒ no piht ſerſceſ.

fol. 158 b.      Þýnc ðeop ðrænc ʒoðne ſenim þermod ʒ boðen acru-  
monian polleʒan ða ſmalan penþýnt þel tepe æſþýnt  
ðýorþýnt ceaſter aʒʒan<sup>1</sup> tpa ſnaða eoſolan.<sup>2</sup> þneo  
ſnaða cammuceſ .III. ruðuſeaxon . ʒoðne ðæl ʒ cur-  
meallan . ʒeſearpa ða þýnta in ʒoð hluttop eala t in

<sup>1</sup> Read æsces.

| <sup>2</sup> Read, I presume, colonan.

35. For a sudden illness ; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place ; let the man stand a good while.

37. For the "dry" rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the "dry" rot disease be in a man, make *him* a draught ; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed ; give them *to him* to drink before his meat and after.

39. A drink against the "dry" disease ; take these worts, the netherward part of green hellebore, the nether part of ontrel, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night ; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the "dry" disease *thus* ; take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

Ʒoð . Ƴylŷc eala læt ſtanðan .III. niht beƳnoƷen Ʒýle  
ðƳincan Ʒcænc Ʒulne tide ær oþrum mete.

Ƴið þeorne Ʒ Ƴið Ʒcœotendum penne Ʒenim boðen Ʒ  
Ʒearpan Ʒ ƳeoduƳeaxon Ʒ hƳæƳneƳ Ƴot ðo in Ʒoð eala  
Ʒýle ðƳincan . on ðæƷe .III. ðƳæncean :—

fol. 159 a.

LiƳ ðeorn Ʒý Ʒerunað in anƳe ſtoppe Ƴýnc Ʒoðe beð-  
ingœ Ʒenim iƳiƷ ðe on ſtane Ƴýxð on eorþan Ʒ  
Ʒearpan Ʒ Ƴuðubinðan leaƳ Ʒ cuſlyppan Ʒ oxƳanſlýppan  
Ʒecnuca hý ealle ƳƳiðe Ƴel leƷe on hatne ſtan in tƳoƷe  
ðo hƳon ƳæteƳeƳ in læt Ƴeocan on þ̅ lic ƳƳa him  
ðearƳ Ƴý oððæt col Ƴý ðo oþerne hatne ſtan in . beþe  
Ʒelome Ƴona him bið Ƴel:.

Ƴið ðeorne ealhtƳe ƳælƳýnt ƳeoduƳeaxe æƳcƳinð in  
eorþan cneopholen Ƴermod Ƴe hapa Ƴæðic cœaſter æƳc  
lýtel Ƴaunna.

fol. 159 b.

LiƳ Ƴe uic Ƴeorðe on manneƳ Ƴetle ƷeƳeten þonne  
nim ðu clatan moƳan þa ƷƳeatan .III. oððe .III. Ʒ  
beƳec hý on hate æmeƳƷean Ʒ ateoh þonne ða ane of  
ðan heorðe . Ʒ cnuca Ʒ Ƴýnc ƳƳýlc an lýtel cicel<sup>1</sup> Ʒ  
leƷe to þam Ƴetle ƳƳa ðu hatofſ Ƴonþeran mæƷe þonne  
Ƴe cicel colƷe þonne Ƴýnc þu ma Ʒ leƷe to Ʒ beo on  
ſtalneƳƳe . ðæƷ oððe tƳeƷen þonne þu þiƳ ðo hit iƳ  
aƳanðað læceƳƳæƳt ne ðelƳe hý nan man þa moƳan mið  
iƳene . Ʒ mið ƳæteƳe ne þƳea ac ſƳƳice hý mið claðe  
clæne ðo ƳƳiðe þýnne clað betƳeonan þ̅ Ƴetl Ʒ ðone  
cicel.

fol. 160 a.

Liemyne ðu mucƳƳýnt  
hƳæt þu amelðoðeſt  
hƳæt þu Ƴenaðeſt  
æt ƳeƷen melðe  
una þu hatteſt  
ýlðoſt Ƴýnta  
ðu niht Ƴið .III.  
Ʒ Ƴið xxx.

<sup>1</sup> Cicel is glossed curtel, MS.

foreign ale ; let them stand for three nights, wrapped up ; give the man a cup full to drink an hour before other meat.

41. Against "dry" rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation ; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the "dry" disease ; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the "fig" swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it ; when the cake cools, then work more, and apply, and be in quiet for a day or two ; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth ; put a very thin cloth between the rump and the cake.

45. (i) Have a mind, mugwort,  
What thou mentionedst  
What thou preparedst  
At the prime telling.  
Una thou hightest  
Eldest of worts :  
Thou hast might for three  
And against thirty ;

þu miht riþ attre  
 7 rið onflýge  
 þu miht riþ þa laþan  
 ðe zeonð lond færð.

Onð þu pegbræde  
 pýpta mobor  
 eaftan opone  
 innan mihtizgu  
 ofer ðý cræte cuppan  
 ofer ðý cpepe neodan  
 ofer ðý brýðe hryodedon  
 ofer þy fearnar fnærdon  
 eallum þu þon riðftode  
 7 riðftunedeft  
 fpa ðu riðftonde  
 attre 7 onflýge  
 7 þæm laðan þe  
 zeonð lond fereð .  
 ftime<sup>1</sup> hætte þeor pýpt  
 heo on ftane zereox .  
 ftonð heo rið attre  
 ftunað heo pærce  
 ftiðe heo hatte  
 riðftunað heo attre  
 ppeceð heo ppaðan  
 peorpeð ut attor  
 † þiſ iſ geo pýpt  
 geo riþ pýpm zereahc  
 þeor mæg rið attre  
 heo mæg rið onflýge  
 heo mæg rið ða laþan  
 ðe zeonð lond fereþ .

fol. 160 b.

fol. 161 b.

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<sup>1</sup> This word may also be read ftune.

- For venom availest,  
 For flying vile things ;<sup>a</sup>  
 Mighty gainst loathed ones  
 That through the land rove.
- (ii.) And thou, waybroad,  
 Mother of worts,  
 Open from eastward,  
 Mighty within ;  
 Over thee carts creaked,<sup>b</sup>  
 Over thee queens rode,  
 Over thee brides bridalled,  
 Over thee bulls breathed,  
 All these thou withstoodst,  
 And with stound<sup>c</sup> stayedst  
 As thou withstoodest  
 Venom and vile things  
 And all the loathly ones,  
 That through the land rove.
- (iii.) Steem<sup>d</sup> hight this wort,  
 On stone she grew,  
 Standeth she gainst venom,  
 Stoundeth she head wark ;  
 Stiff hight she also,  
 Stoundeth she venom,  
 Wreaketh on the wrath one,  
 Whirleth out poison.
- (iv.) This<sup>e</sup> is the wort which  
 Fought against worm,  
 This avails for venom,  
 For flying vile things.  
 'Tis good gainst the loathly ones  
 That through the land rove.

<sup>a</sup> Epidemic disorders.

<sup>b</sup> The waybroad takes half its name from growing by waysides.

<sup>c</sup> stound, (*a stunning noise*; *γε-  
ραυν*;) is used by Drayton.

<sup>d</sup> Water cress; the fiery pungency of its flavour is, perhaps, the origin of the name; for Stiem is *conflagration*.

<sup>e</sup> Attorlothe.

fleoh þu nu attoplaðe .  
 reo lærre ða maran .  
 reo marne þa lærran  
 oððæt him beigna bot gý.  
 gemýne þu mægðe .  
 hræt þu amelbodeft  
 hræt ðu geændabest .  
 æt alorforða.  
 þ næfre for gefloge  
 feorh ne gerealde  
 gýðan him mon mægðan  
 to mete gegýnebe.  
 þir is reo gýrt ðe  
 pergulu hætte .  
 ðar onganbe geolh <sup>1</sup>  
 ofer gær hrýge  
 ondan attreþ  
 oþreþ to bote.  
 ðar .VIII. ongan .  
 rið nýgon attreþum  
 † gým com guman  
 to glat he nan . <sup>2</sup>  
 ða genam roden .  
 VIII. puldon tanar  
 gloh ða þa næddran  
 þ heo on VIII. topleah  
 þær geændade æppel  
 ȝ attor þ heo næfre  
 ne polde on hur bugan  
 † gille ȝ ginule <sup>3</sup>  
 gela mihtigu tra  
 þa gýnte gerceop  
 gitiz bruhthen

fol. 161 b.

<sup>1</sup> Obscure.<sup>2</sup> Read man.<sup>3</sup> So MS.



- (v.) Flee now, attorlothe,  
 The less from the greater,<sup>a</sup>  
 The greater the less,  
 Till boot from them both be.
- (vi.) Have in mind, thou maythen,  
 What thou mentionedst,  
 What thou accomplishedst  
 At Alderford.<sup>b</sup>  
 That never for flying ill  
 Fatally fell man,  
 Since we to him maythen  
 For medicine mixed up.
- (vii.) This is the wort which  
 Wergule<sup>c</sup> hight;  
 This sent the seal  
 Over seas ridge  
 Of other mischief  
 The malice to mend.  
 These nine can march on  
 Gainst nine ugly poisons.  
 A worm sneaking came  
 To slay and to slaughter;  
 Then took up Woden  
 Nine wondrous twigs,  
 He smote then the nadder  
 Till it flew in nine bits.  
 There ended it the crab apple  
 And its venom, that never it  
 Should more in house come.
- (viii, ix.) Chervil and fennel  
 Two fair and mighty ones,  
 These worts the Lord formed,  
 Wise he and witty is,

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<sup>a</sup> The blind nettle.

<sup>b</sup> This allusion is dark. There is a place of the name in Norfolk.

<sup>c</sup> The crab apple.

fol. 162 a.

halig on heofonum  
 þa he hongode sette  
 ⁊ rænbe on VII. worulde  
 eapnum ⁊ eadigum  
 eallum to bote  
 ftonð heo rið pænce  
 ftunað heo rið attre .  
 reo mæg rið .III.  
 ⁊ rið XXX.  
 rið feondeſ honð  
 ⁊ rið þær honð<sup>1</sup>  
 rið fnea bezde  
 rið malſcrunge  
 minra pihta.

fol. 162 b.



fol. 163 a.

† nu maƿon þaſ .VIII. pýrta rið nýƿon pulðor ƿe-  
 floƿenum rið .VIII. attum ⁊ rið nýƿon cnſlýƿnum. rið  
 ðý neaðan attre rið ða<sup>2</sup> runlan attre. rið ðý hſitan  
 attre rið ðý pedenan attre rið ðý ƿeolpan attre. rið  
 ðý ƿnenan attre. rið ðý ƿonnan attre rið ðý pedenan  
 attre rið ðý hſunan attre. rið ðý baſepan attre.  
 rið pýnum ƿeblæð rið pæter ƿeblæð rið þorn ƿeblæð  
 rið þýrtel<sup>3</sup> ƿeblæð. rið ýr<sup>4</sup> ƿeblæð rið attor ƿeblæð ƿiſ  
 æniƿ attor cume<sup>5</sup> eaſtan fleoƿan oððe æniƿ norðan<sup>6</sup>  
 cume oððe æniƿ ƿeſtan ofer ƿerðeode cſiſt ftoð ofer  
 albe<sup>7</sup> ængancundeſ. ic ana ƿat eapinnende ⁊ þa nýƿon  
 næðpan behealðað motan ealle ƿeoda nu pýrtum  
 aſpſunƿan ƿær toſlupan eal ſealt pæter ðonne ic þiſ  
 attor of ðe ƿeblape. muƿe pýrt ƿeƿhnaðe þe eaſtan  
 open rý. lombes cýrre attorlaðan maeðan netelan  
 ƿuduſur æppel ſille ⁊ ſinul ealde ƿapan ƿepýne ða pýrta  
 to buſte mænƿe ƿiþ þa ƿapan ⁊ ƿiþ þær æpples ƿor.

<sup>1</sup> ⁊ rið þær honð should, it seems,  
 be erased.

<sup>2</sup> Read ðý, probably.

<sup>3</sup> þýr, MS.

<sup>4</sup> ýr had been þýr in MS., but  
 corrected by erasure.

<sup>5</sup> cume is interlined before eaſtan,  
 it is better, for the rhythm, omitted.

<sup>6</sup> The omission of the South is  
 probably an error of the transcriber.

<sup>7</sup> Perhaps we should correct able.

Holy in heaven,  
 Them he suspended  
 And sent to the seven<sup>a</sup> worlds,  
 For the poor and the rich,  
 Panacea for all.  
 It standeth against pain  
 It stoundeth at venom,  
 Strong it is gainst three  
 And against thirty;  
 Gainst the hand of the fiend,  
 (To the Lord low it louted)  
 Gainst foul fascination  
 Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,<sup>b</sup> Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybread which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

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<sup>a</sup> The seven spheres in which the seven planets revolve, the earth being the centre of observation.

<sup>b</sup> Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b.

ƿýrce ƿlýpan of ƿætere ȝ of axran zenim ƿinol ƿýl  
on þære ƿlýppan ȝ beþe mið aazemozce<sup>1</sup> þonne he þa  
realfe on ðe<sup>2</sup> ze ær ze ærter. Sing þ̅ ȝalbor on  
ælcre þara ƿýrta: III. ær he ƿýrce ȝ on þone æppel  
eal ȝra. onð ȝinge þon men in þone muð ȝ in þa  
earan buta ȝ on ða ƿunbe þ̅ ilce ȝalbor ær he þa  
realfe onbe<sup>3</sup>:—

fol. 164 a.

Ȝif ge ƿýrm ȝý nýþer ȝepend oððe ge blebenda ȝic  
bedelf ænne ƿrið cileþenȝan moran ȝ nim mið þinum  
tram handum uppepearþner<sup>4</sup> ȝ ȝing þær ofer VIII.  
ƿæter noftra æt þam nizeðan æt libera nor a malo  
hned hý þonne up ȝ nim of þam ciðe ȝ of ofrum þ̅  
þær ȝý an lýtel cuppe ful ȝ ðrunc hý þonne ȝ beðige  
hine mon to pearman ȝýne him bið ȝona ȝel.

fol. 164 b.

Eft ƿið þon ýlcan læt nīman ænne ȝneatne cƿurp-  
ftan ȝ hætan hine ȝ lecȝan hine under þone man  
ȝ nīman ƿælþýrt ȝ leomucan ȝ muȝcþýrt ȝ lecȝan  
uppan þone ftan ȝ on under ȝ ðo þærto ceald ƿæter  
ȝ læt ȝeocan þone bƿæð upon þone man ȝra hat ȝra  
he hatuft forþeƿan mæge;

Ȝif ƿot oððe cneop oððe ȝcancan ȝpellan nim neoðe-  
pearðe betonican oððe elehtȝan cnuca hý ȝriþe mænȝc  
ƿiþ ȝmale hƿætenan meolupe clæme on þ̅ ȝerpel.

ƿið micclum lice<sup>4</sup> ȝ bȝingc able ƿýrce realfe ƿýll  
in buteƿan þaȝ ƿýrta elenan moran ȝ heȝeƿan ufe-  
pearðe ȝ ȝauīnan ȝ cƿurmeallan ȝ ȝeferȝuȝean ȝ ðolh-  
ȝunan ȝ bȝunþýrt appingc ðurh clað haȝa þonne  
ȝeȝniden ȝ ȝebæƿned ȝealt ȝ an ƿenȝ ƿeorð ȝreȝler.<sup>5</sup>

fol. 165 a.

ƿrut ðiȝ onðlanȝ ða earmaȝ ƿiþ ðƿeopn + t + w  
a ȝ ȝrið cýleþenȝean on ealað. s macatur scē uic-

<sup>1</sup> For æggemancȝ, I presume.<sup>2</sup> For ðo.<sup>3</sup> Read uppepearþer.<sup>4</sup> In margin, Contra Lepram.

See Glossary, vol. II.

<sup>5</sup> Glossed brēstō, brimstone.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,\* delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyrisse and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions* or against a dwarf, *three crosses, T for the Trinity* and

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\* Expressions of this sort are frequent in the medical treatises of | the age; even the viscera move up and down in the cavities of the body.

toruci. Ðrit þiſ onðlang ða earmaſ rið ðreoph + t +  
p + t + N + ω + t + m + ω + ω x ʒ ʒnub cyle-  
þenizean on ealað sc̅s macutuſ • sc̅s uictorici.<sup>1</sup>

fol. 165 b.

Þið pennar æt manneſ heortan nim hpenpettan ʒ  
nædic ʒ ʒmælneam<sup>2</sup> næp ʒ ʒarleac ʒ ruþerne ruða ʒ  
ripleaſan ʒ pipor on unroðenan hunize ʒ þrunz ðurh  
clað ʒ pipepa þonne ʒ pýlle þonne ʒriðe.

fol. 166 a.

þiſ ʒebeb man ʒceal ʒnzan on ða blacan blege<sup>3</sup>  
.ix. ʒiðum • tizað. Þýrc þonne ʒoðne cliðan ʒenim  
aner ægeſ ʒepýrðe ʒneateſ reahteſ ʒ bæpn on anan  
claðe þ hit ʒi þurh burnen ʒeʒnub hit þonne to duſte  
ʒ nim þonne þneopa ægna ʒeolcan ʒ ʒemænge to þam  
duſte þ hit ʒý ʒpa ſtið þ hit pille pel clýſan ʒ ʒe-  
openize mon þonne þone doct ʒ binde þone cliðan to  
þan ʒpýle þe ðe þearf ʒý. Þýrc him þonne reaſe ðæt  
hit halize ʒenim æðelſerðingcþýrt ʒ elehtſan ʒ neade  
fillan ʒ merce ʒecnuca ealle toſomne ʒ pýll on  
ſerſene buteſan.

fol. 166 b.

Eiſ men eʒlað ʒeo blace blegen<sup>4</sup> þonne nime man  
ʒneat reaht bæpne on línenum claðe ʒpa micel ʒpa án  
æz ʒrunde þonne þ ʒeaht ʒriþe ʒmæl nime þonne  
þneopa ægna ʒeolcan ʒpinze hit ʒriðe tozæðene ʒ leze  
hit .vi. niht þærto nim þonne eopð naſelan ʒ ʒrunde  
ʒpylian ʒ capel leaſ ʒ eald ʒmeſa cnuca þ eal to  
romne ʒ leze hit þneo niht þærto nim þonne ʒearpan  
ʒ ʒrundeſpylian ʒ þræmbelleaſ ʒ clæne ʒpic cnuca to  
zæðene ʒ leze þærto him bið ʒona ʒel oððæt hit hal  
ʒý ʒ ne cume þær æt nan pæta butan of þan pýrtan  
ʒýlſan.

<sup>1</sup> This repetition, with variety, is  
from MS.

<sup>2</sup> Read ʒmælnæc.

<sup>3</sup> Glossed Ad Carbunculum.

<sup>4</sup> Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters*, and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinqfoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain or carbuncles, Tigað, and so forth,<sup>a</sup> nine times. Then work a good poultice *thus*, take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colwort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

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<sup>a</sup> As in page 10.

Trif þin heorte ace<sup>1</sup> nim rubban y pyl on meolce  
ðrinc nýgon morþenar þe bið jona rel. 7

fol. 167 a.

Þið peoph man ſceal niman .vii. lytle oflætan  
ſpýlce man mið ofrað y ſpittan þar naman on ælcne  
oflætan maximianus malchur. iohanner. Martinianur.  
dioniriur. constantinur. Serapion. þænne eft þ̅ zaldor  
þ̅ her æfter cpeð man ſceal ſinḡan. ærfeſt. on þ̅  
pýnſtre eape. þænne on þæt ſpīðne eape þænne ufan<sup>2</sup>  
þ̅er manner molban. y ga þænne an mæden man to

fol. 167 b.

y ho hit on hī ſpeoran y do man ſpa þrý baḡar.  
him bið jona rel her com in zangan. in ſpīdeþi riht  
hæfde him hī haman on handa cpæð þ̅ þu hī hænc-  
geft pæne lege þe hī teagean ſpeoran ongunnan him  
of þæm lande liþan. jona ſpa hy of þæm lande coman  
þa ongunnan him þa<sup>3</sup> colian þa com in zangan deoper  
ſpeoſtar þa zeænbaðe heo. y aḡar ſpor ðæt næfne þ̅  
ðæm<sup>4</sup> adlegan beþian ne moſte ne þæm þe þ̅ zaldor  
bezýtan mihte. oððe þe þ̅ zaldor onḡalan cuþe. amen  
riað. ¶. Deþ ſýndon læceðomar pið ælceþ cýnner  
omum y onfeallum bancopum. eahta y tpeutize.

fol. 168 a.

Græner merceþ leaþ zecnucube mið æger þ̅ hrite y  
eceeþer ðræftan ſmýne on þa ſtope þ̅er þ̅ ſar ſý.  
¶. Þið omum y blegnu[m]. cþirtur natuſ ááuir<sup>5</sup> sēs  
a xp̅ paſſur ááuir<sup>5</sup>. a xp̅ ſerunpexit a moſtuſ  
ááuir<sup>5</sup> sēs áá ſuptape poteþur. ¶ pið omum y ableg-  
nebum ſur meolc pýnæ cealne y beþe mið cealne eft.  
genim beon ðræftan y ſapan. y æger þ̅ hrite y ealde  
gꝛut lege on pið omena zepelle. ¶ Eft pið omena  
zebeþſte rihte on cealþum pæteþe oððæt hit adeabað  
ſý teoh þonne up fleah þonne ſeopeþ ſcearpan ymb þa

fol. 168 b.

<sup>1</sup> Glossed Ad cardiacos.<sup>2</sup> hupan, MS.<sup>3</sup> Interlined ðah.<sup>4</sup> sēs is interlined.<sup>5</sup> Here ááuir represents áγιως.



55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him. *The incantation.* "Here came entering:<sup>a</sup> a spider  
" wight: he had his hands upon his hams: he quoth  
" that thou his hackney wert: lay thee against his  
" neck: they began to sail off the land: as soon as  
" they off the land came, then began they to cool: then  
" came in a wild beasts sister: then she ended: and  
" oaths she swore, that never this could harm the sick,  
" nor him who could get at this charm, or him who  
" had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons and leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelalous swelling. Again, for erysipelalous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

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<sup>a</sup> The colons mark where the lines of this rough music end.

poccar utan y læt ýrnan þa hpile þe he pille y pýne  
þa realfe þrunepýnt menrcmergýllan y neade netlan-  
pel on buteran rmyne mid y beþe mid þam pýntum  
eft angeltwæccan gegnid rpiþe do eced to . y onbind  
y rmyne mid. ¶ Eft rafinan gegnid to dufte . y  
mængc<sup>1</sup> piþ hunige y rmyne mid.

fol. 169 a.

¶ Eft pið þon<sup>2</sup> ylcan zenim zebnædde ægru menz  
pið ele lege on . y beþeþe mid betan leaþum. ¶ Eft  
cealfer rceapn oððe ealder hrýþerþer pearm y lege on.  
¶ Eft heopeter rceafepan of felle arcafen mid punice  
y þere mid ecede y rmyne mid. ¶ Eft zenim eofoþer  
zeallān . oððe oþerþer rpyner y rmyne mid þær hit raf  
ri. ¶ pið þon ylcan zenim rpolpan neft y zebnæc mid  
ealle y zebærne mid rceapne mid ealle y gegnid to  
dufte y mæng piþ eced y rmyne mid ;

fol. 169 b.

¶ Eft zehæt ceald pæter mid irene y beþe inid  
zelome. ¶ Pið hpoftan y neorunýre pýl realwan y  
finol on gerpettum ealoð y rup hat do rpa rpa ofr  
rpa þe þearf rie ; ¶ Pið morzen plætunga pyl on  
pætre eoþzeallan rpet mid hunige jele him zodne  
bollan fulne on morzenne. ¶ Pið þon þe mon bloðe  
pealle þurh hý muð zenim betonican þneora trýmerja<sup>3</sup>  
zephæge y cole gate meoloc þneo cuppan fulle y ðrince  
þonne bið he rona hal. ¶ Pið ælceþ monner týðer-  
nerre inneþærþe zenime pegbnæðan do on pin rup þ  
por y ete þa rýnta þonne ðeah hit pið æghpýleþe  
innancundne unhælo. ¶ zif man rceorpe on þone innað  
galluc hatte . . . ðelf . . . . . pið  
eazena teara heofter hoþner axan do on gerpet pin  
þa morpan do to dufte do zodne cucelerne fulne ægrylle  
fulle piner oððe zoder ealað y hunig rýle ðrican<sup>4</sup> æp

fol. 170 a.

<sup>1</sup> mægc, MS.<sup>2</sup> þon, MS.<sup>3</sup> trýmerj, MS.<sup>4</sup> A frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with pumice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses \* weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybread, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve . . . . . For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

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\* A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

fol. 170 b.

on morġen. ¶ rið eapion æþele ðræne zenim hrædic  
 nýþepearðne ȝ elenan . þa bpadan biſcopþýrt ȝ caſſiſc  
 leaſ pudan ȝ roſan ſaſenan . ſeſenſiſgan zebeat ealle  
 toſomne ofſeat mid ænne ſeſter ſulne ealoð ær þu  
 mete þioge. ¶ rið lungen able bpeoſt pſæce zenim  
 merceſ ſæð ȝ bileſ . ſæð znið pyl ȝ zemænȝ rið hunȝer  
 teape . ðo ſumne ðæl pipores ȝ ðo him ete<sup>1</sup> þneo  
 ſnæða<sup>2</sup> on niht nyſtiȝ ; ¶ rið heaſ omena ſmyra hȝ  
 ſona mid hrýþeſer zeallan ȝ ſpifoſt mid oſan . him  
 bið ſona ſel. ¶ Rið lænden ece zenim betonican . x.  
 pæneȝa zeſæȝe ðo þær zeſpetter ſineſ to tpegen bolan  
 fulle mænȝ rið hat pæter ſȝle hit niſtiȝum ðuncan.  
 ¶ Rið utſihte zenim<sup>3</sup> lemocan pyl hȝ on zemetlice<sup>4</sup>  
 mid ſmale hrætenan melope ðo hrýþeſer ſmeſa to .  
 oððe ſceapeſ ſȝle him etan pearm.

fol. 171 a.

Liſ hoſſ zeſcoten ſȝ oððe ofeſ neat . nim omſpan  
 ſæð<sup>5</sup> ȝ ſcýttȝe pex zeſinȝe mæſſepreofte . xii. mæſ-  
 ſan ofeſ ȝ ðo halȝ pæter on . ȝ ðo þonne on þ  
 hoſſ oððe on ſpa hpylc neat ſpa hit ſie . haſa þe þa  
 pýrta ſȝmle mid.

Liſ men ſȝnð pænnaſ zeſunod on þ heaſob ſonan  
 oððe on ða eaȝan . ſpung neoþepearðe cuſlýppan ȝ  
 holleac in ða næſþýrlo læt licȝan uppearð zoðe hpile  
 þiſ iſ zeſiſ læcedom.

fol. 171 b.

To monneſ ſtæmne nim cýrſillan ȝ puducýrſillan  
 biſcopþýrt . ontſan zſunderpýlȝean . pýſc to ðrænce  
 on hluttrum ealað : Nim þneo ſnæða buteran zemænȝce  
 rið hræten meola ȝ zeſȝlte þȝȝe mid ðȝ ðrænce . ðo  
 ſpa neogan morȝnaſ ma zȝſ<sup>6</sup> þe þeaſſ ſȝ.

<sup>1</sup> ete is interlined, and in a later hand ; read etan. Infinitives rarely drop n in English of so early a date.  
<sup>2</sup> ſnæða is glossed puleſ. In the margin is, admodum mitis.

<sup>3</sup> ſni, MS.

<sup>4</sup> metlice, with ſ over line, MS.

<sup>5</sup> Gloss. bocke . f . rebe, MS.

<sup>6</sup> zȝſ ſiſ, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontre, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

ƿið anȝebreoſte ƿýll holen ƿinbe on ȝate meolce .  
 ȝ ȝup ƿearme<sup>1</sup> nýhſtiȝ.

fol. 172 a.

ƿið ðone ȝriman ním ƿuban ȝ ȝalſian ȝ ƿinul ȝ  
 eoƿð iƿiȝ bettonican ȝ hlian cnuca ealle þaȝ ƿýpta  
 toȝomne ðo on ænne ƿohchan oȝeoƿ mið ƿætepe ȝnið  
 ȝƿýðe læt ȝiȝan ut on ȝum ƿæt ním þone ƿætan ȝ  
 ƿýrim ȝ laȝa þin heaƿoð mið ðo ȝƿa oƿt ȝƿa þe þeaȝ  
 ȝý.

fol. 172 b.

ƿýpe ȝoðne ðrene ƿið ȝibece ƿýl bettonican ȝ polle-  
 ȝan<sup>2</sup> in album ƿine ðo in XXVII. ƿiƿoƿ coƿn<sup>3</sup> ȝeȝrun-  
 denpa ȝýle him on niht nýhſtiȝ ȝoðne ȝeenc ƿulne  
 ƿeaȝmeȝ ȝ ȝeneſte ȝoðe hƿile æfteȝ ðæm ðrence . on  
 ða ȝaran ȝidan. ƿið ðon ýlcen ƿýll in ealaþ þa haran  
 hunan ȝ ƿuban ȝeƿpet mið huniȝe ȝýle ðrincan on  
 meȝgene on niht nihtſtiȝ ȝoðne bollan ƿulne ȝ oðerne  
 þonne he ƿeſtan ƿille ȝ ȝymle ƿeſte æƿeſt on ða  
 ȝaran ȝidan oððæt he hal ȝý.

Eƿt ƿið ȝibece ȝenim hoclæȝ ȝrene cnuca ȝƿiðe  
 mængc ƿið ele þ hƿt ȝý ȝƿýlce clam clæm ðonne on  
 ða ȝidan þeaȝ ȝe ȝý . mæſt ȝ ƿƿið mið claðe læt ȝƿa  
 ȝeƿƿiðen þneo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið ƿot able ȝenim bettonican ƿýl in ƿætepe beƿýll  
 þriððan ðæl sýle þonne ðrincan ða ƿýpt ȝecnuca lege  
 on ƿundorlice hƿaðe . þ ȝaȝ ȝelyhteð þeaȝ ðe ȝelæpeðe  
 læceȝ ȝecȝeað :—

ƿið ðæpe miðlan ȝienðan ƿot able þæpe ðe læceȝ  
 hatað ƿoðæȝne ȝeo aþl bið aȝpollen ȝ heo ȝið ƿuȝme  
 ȝ ȝiſtpe<sup>4</sup> ȝ ȝeonupa ƿoȝtoȝene ȝ ða tan ȝerinceð úp  
 ȝenim ȝƿunðeȝƿýligeȝan ða ðe on æpenu ƿeȝeð ȝ þa

<sup>1</sup> ƿeƿam, MS.<sup>2</sup> Read pollegian.<sup>3</sup> Understand as copna.<sup>4</sup> ȝiſtpe is glossed quíturc.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming or giddiness in the head, take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus*; boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight *ποδάγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

neaðan þuðu þíllan<sup>1</sup> beza efenþela enuca þið . ealðum  
 ʒpiner ʒýrle þýnc to clame ðo on ða fet þrið mið  
 claðe on niht ʒ ðpeah eft on moʒgen ʒ ðrýʒ mið  
 claðe ʒmýne mið henne æʒef þe hƿitan ðo eft nýopne  
 clam ðo ʒpa . VII. niht þonne bið ða ʒeonupa ʒihte ʒ  
 fet<sup>2</sup> hale :—

fol. 174 a.

Þýnc ðrænc þiþ þon ýlcan ʒenim ða ýlcan ʒrunde-  
 ʒpýlʒean<sup>3</sup> . ʒ himðheoloðan<sup>4</sup> ʒ ða ʒmalan cliðþýrct<sup>5</sup> ʒ  
 þubuhrofan<sup>6</sup> ʒ pollegian ealpa efenþela ðo in ʒin oððe  
 on þýlʒe eala ʒýle ðrincan<sup>7</sup> ʒoðne ʒcænc ʒulne on  
 niht nihtʒiʒ þeʒ ðrænc iʒ ʒoð þið endþeʒce<sup>8</sup> ʒ þið  
 þeop þeʒce ʒ þið ʒot ʒilum :—

Þið ʒiccenðne pombe þýll pollegian on þæteʒe sýle  
 supan ʒpa he hatofc mæʒe aʒæʒnan ðam men bið  
 ʒona se ʒicða læʒra :—

Þýnc ʒealʒe þið luʒum þýll in butepan nýoðeþeapðne  
 hýmlic ʒ þýpmoð oððe boðen smýne mið þ heafoð ʒeo  
 ʒealʒ ʒeðeð þ þæp bið þapa luʒa læʒ :—

fol. 174 b.

Þýnc ʒoðne ðrænc þið luʒum ʒenim lupeftice ʒ  
 þýpmoð ʒ hýmlic ðo in eala sýle ðrincan on niht  
 nihtʒiʒ ʒoðne bollan ʒulne :—

Þið innoðeʒ heʒiʒneʒe<sup>9</sup> ʒýle etan næðic mið ʒealte  
 ʒ eceð ʒupan ʒona bið þ moð leohte :—

<sup>1</sup> Understand ceþrillan ; a gloss.  
 gives here sparagia agrestif.

<sup>2</sup> By later interlineation, ða fet.

<sup>3</sup> Glossed feneðoþ. It is now  
*Senecio vulgaris*, Bot.

<sup>4</sup> Glossed ambrosia.

<sup>5</sup> Glossed rubea minor.

<sup>6</sup> Glossed astula regia.

<sup>7</sup> Understand ðrincan.

<sup>8</sup> þið endþeʒce is glossed contra  
 pu[n]cturas, þeʒce dolore, ʒilum  
 inflacionem. Read, perhaps, þeoh-  
 þeʒce.

<sup>9</sup> heʒiʒneʒe, MS. ; innoðeʒ is not  
 reconcilable with the close of the  
 sentence, and the neuter article  
 argues that there is no slip in þ  
 moð ; read, therefore, moþeʒ.



red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk; take the same groundsel and hindbeal and the small clivers and wood-roffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the "dry" disease,<sup>a</sup> and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it; soon will the itching be less.

71. Work *thus* a salve against lice; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar; soon the mood will be more gay.

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<sup>a</sup> If the correction *beohpepe* be accepted, the translation will be *pain in the thighs*.

fol. 175 a. 52  
 Ðið pleozendan attre aſleah .III. ſceappan on  
 feoƿer healſa mið æcenan bƿande Ʒeblobȝa ðone bƿand  
 ƿeoƿ on ƿeȝ ſinȝ ðiſ on .III.<sup>1</sup> ⁊ matheuſ me ducað  
 ⁊ marcuſ me conſeruæð ⁊ lucaſ me libeƿat<sup>2</sup> ⁊ io-  
 hanner me ađiuuat<sup>2</sup> ƿempeſ . amen. Contine<sup>2</sup> deus  
 omnem malum et nequitiam per uirtutem patris  
 et fili et spiritus s̄i sanctifica me emanuhel ih̄ſ  
 x̄p̄ſ libeƿa me ab omnibur inſiðl̄iȝ inimiçi bene-  
 dictio domini ſupeſ caput meum poſenſ deus in omni  
 tempore. AMEN.

Ðið fæſtice fereſfuiȝe ȝ ȝeo neaðe netele ðe þuſh  
 ærn inſýxð ȝ ƿeȝbneðe ƿýll in buteƿan.

fol. 175 b. 53  
 Blude<sup>3</sup> ƿæƿan hȝ la hlude  
 ða hȝ ofeſ þone hlæƿ ſiðan  
 ƿæƿan annode ða hȝ  
 ofeſ land ſiðan  
 ȝcýlb ðu ðe nu þu ðȝȝne nið ȝeneƿan mote  
 ut lýtel ſƿeƿe ȝiſ heſ inne ſiȝ  
 ſtoð unðeſ linde  
 unðeſ leohtum ȝcýlbe  
 þæſ ða inih̄tigan ƿiſ  
 hȝra mæȝen beƿæððon  
 ȝ hȝ ȝýllende ȝaſaſ ȝændan  
 ic him oðeſne eft pille ȝændan  
 pleozende ƿlane ƿorane toȝeaneſ  
 ut lýtel ſƿeƿe ȝiſ hiſ heſ inne ſȝ  
 ȝæt smið ſloh ȝeax  
 lýtel iſeſna ƿunð ſƿiðe  
 ut lýtel ſƿeƿe ȝiſ heſ inne ſȝ .  
 s̄ýx ſmiðar ȝætan /  
 ƿælyſeƿa ƿorhtan /  
 ut ſƿeƿe næſ in ſƿeƿe /

<sup>1</sup> ȝðum omitted ?

<sup>2</sup> Read liberet, adiuvet, Contere.

<sup>3</sup> Some of these rude verses are  
 divided in the MS. by faint lines,

apparently of the same ink as the  
 writing ; these lines are seen in  
 our text.

74. For flying venom, make four strokes with an oaken brand towards the four quarters *of the heavens*, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*

75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. <sup>a</sup> Loud were they, lo ! loud  
 When over the lew <sup>b</sup> they rode :  
 They were of stout mood  
 When over the lew they rode.  
 Shield thee now ; thou mayst <sup>c</sup> save this nithling  
 Out little spear ; if herein it be.  
 He (?) stood under the linden *broad*  
 Under a light shield,  
 Where the mighty *witch* wives  
 Their main strength proved.  
 And yelling they sent darts.  
 I again will send them another  
 Flying feathered bolt from the front against them.  
 Out little spear ; if herein it be.  
 Sat the smith ; he sledged a sword.  
 Little iron, wound sharp.  
 Out little spear ; if herein it be.  
 Six smiths sat,  
 Slaughter spears they wrought.  
 Out spear ; not, in spear,

<sup>a</sup> Section 76 is fragmentary ; it partly explains its own object.

<sup>b</sup> Hill.

<sup>c</sup> Possis.

fol. 176 a.

gif hep inne gý igræneþ ðæl /  
 hægteſſan geþeopc  
 hit ſceall gemýltan  
 gif ðu þæne on fell ſcoten /  
 oððe þæne on flære ſcoten /  
 oððe þæne on blod ſcoten /  
 oððe þæne on lið ſcoten /  
 næſne ne gý ðin hi atægeð  
 gif hit þæne ega geſcot  
 oððe hit þæne ylfa geſcot  
 oððe hit þæne hægteſſan geſcot  
 nu ic wille ðin helpan  
 þiſ ðe to bote ega geſcoteſ  
 ðiſ ðe to bote ylfa geſcoteſ  
 ðiſ ðe to bote hægteſſan geſcoteſ  
 ic ðin wille helpan  
 fleð þor<sup>1</sup> on fýrgen hæfðe  
 halpeſ tu  
 helpe ðin drihten  
 nim þonne þ þeax aþo on wætan.

fol. 176 b.

Þið lutan ſealf commuc clofðung næðic wepmoð  
 ealra efen ſela gecnuca to duſte gecneð wið ele ſmýne  
 mid ealne ðone lichoman nim eac meldon ða wýrt  
 geſýnc to duſte ſwiðe ſmale ðo in hat wæteſ gýle  
 dripcan ſona ða lýſ 7 oðne lýtle wýrmas ſſýltað nim  
 eac wepmoð 7 maruſian. 7 wýr<sup>2</sup> gelice mucel ealra wýll  
 in wine oððe on geſſettum wæteſe geþo þriſa on þone  
 naſolan þonne ſſýltað ða lýſ. 7 oðne lýtle wýrmas  
 nim eac cýlenðran wið ðon wýll in eala ſwiðe ſmýne  
 mid þ heafob.

Liſ hſýðeſa ſteorſan ðo in halig wæteſe gſunbe-  
 gſſyligean 7 gſſungeſýnt 7 attonlaðan neoðeſearbe 7  
 cliðſýnt geot on ðone muð ſona hý batigeað.

<sup>1</sup> þr, MS.| <sup>2</sup> wyl, MS.

If herein there be, of iron a bit,  
 A witches work,  
 It shall melt.  
 If thou wert on fell shotten,  
 Or wert on flesh shotten,  
 Or wert on blood shotten,  
 Or wert on limb shotten,  
 Never let be thy life a teased ;  
 If it were an Æsir<sup>a</sup> shot,  
 Or if it were an elfin shot,  
 Or if it were a witches shot,  
 Now will I help thee.  
 Here's this to boot of Æsir shot  
 Here's this to boot of elfin shot  
 Here's this to boot of witches shot  
 I will help thee.  
 Fled Thor to the mountain.  
 Hallows he had two.  
 May the Lord help thee !

Then take the knife and put it into liquid.

77. Against lice, a salve ; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body ; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water ; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

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<sup>a</sup> The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

ƿiþ lungen aþle hriðerum þa ƿýrt on ƿorðigum heo  
bið ȝelic hunder micgean ðære ƿýrte þær ƿexeð blaco  
bergean eal ȝra micle ȝra oðre ƿýr beana ȝecnuca  
do in halȝ ƿæter . do þonne on muð þæm hriðerum  
ȝenim þa ýlcen ƿýrte do in ȝlede ȝ ƿinol ȝ caſſruc ȝ  
ȝoðereb ȝ necelȝ bærn eal to ȝomne on ða healfe ðe  
ȝe ƿinb ȝý læt neocan on ðone ceap ƿeopc cƿiſte<sup>1</sup>  
mæl of caſſruce ƿifo ȝete on ȝeoper healfe þær ceapeȝ  
ȝ an to middeȝ . Sing ýmb þone ceap . Benedicam  
dominum in omni tempore urque in finem ȝ bene-  
dicite ȝ letanias ȝ ƿæter noſter ſtreb on halȝ ƿæter  
bærn ýmb necelȝ ȝ ȝoðereb ȝ ȝeahrige mou ðone ceap  
ȝýle þone teoþan ƿæniȝ ȝor ȝoðe læt ȝýðan beotigean  
do ður þriȝa.

fol. 177 b.

Liȝ ȝceap ȝý abnocen ȝ rið þær ſteorfan . cæſter  
æȝc elehtre ƿulȝe camb ƿinol ſtanop ƿýrte to duſte  
do in halȝ ƿæter ȝeot in þæt abnocýne . ȝceap . ȝ  
ſtreb on ða oþur<sup>2</sup> þriȝa.

fol. 178 a.

ƿið ƿocum ȝ ȝceapa hreoflan . elehtre ȝ eoȝor-  
fearn neoðerearð . ȝƿereƿýrt ȝƿanƿearðe aȝrundene .  
ȝneate beane cnuca ealle toȝomne . ȝriðe ȝmale in  
hunȝ ȝ in halȝ ƿæter ȝ ȝemenȝe ƿell toȝomne do  
in muð mid cucylepe ane ȝnade þreo ȝýmle ýmb ane  
niht niȝon ȝiðum ȝiȝ micel þearȝ ȝý :—

ƿið ȝriȝa þær ſteorfan do a in heopa mete ȝeoð  
ȝliðan ȝýle etan nim eac elehtre biȝceoppýrt ȝ caſſruc  
ðereþorn heȝerifan haran ȝriȝel ȝinȝ ofeȝ ȝeoper  
mæȝſan . ðriȝ on ȝalð hoh ða ƿýrte on ȝeoper healfe  
ȝ on þan ðone bærn do necelȝ to læt ȝriȝan ofeȝ  
þone nec.

<sup>1</sup> Read cƿiſteȝ.| <sup>2</sup> Understand as oþere.

79. For lung disorder in cattle, pound the wort ( . . . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle Benedicam, etc., and the Benedicite and some <sup>Ps. xxxiv.</sup> litanies and the Paternoster, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny to *the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfscomb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this* (?) always into their meat; seethe gladden, give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b.

ƿið þeofentum luben luben nīga eƿið nīga eƿið ƿel  
ceið ƿel ðelf ƿel cumer oƿcgaet ceuƿor ðarð ƷuƷ  
ƿarīƷ ƿiðīƷ ðelou ðelupih.

ƿið honðƿýrnumum ƿcƿteron . ƿƿeƿl . ƿiƿor . hƿit  
ƿealt mænƷe toƿomne ƿmýre mið ¶ eƿt ƿex ƿƿeƿl Ʒ  
ƿealt mænƷe ƿmýre mið.

Ʒif næƷl of honða ƿeorðe nim hƿætene coru Ʒecnuca  
mænƷe ƿið hunīƷ leƷe on ðone ƿinƷer . ƿýll ƿlahþorū  
ƿinðe þƿeah mið ðý ðrænca.

fol. 179 a.

ƿið hƿofstan ƿýll cuƿmeallan ƿýrtruman ƿýrce to  
ðufte ƿýle him on ƿine ðrincan ƿona ƿe hƿofsta bli-  
neð.

ƿið maƷan ƿýrce Ʒ Ʒif he bið toblapen ƿe innoð  
ƿrinƷe polleƷian in cealð ƿæter oððe in ƿin ƿýle ðrincan  
him bið ƿel :—

ƿið ðon ðe ƿif ƿærūnƷa aðumbīƷe Ʒenum polleƷian  
Ʒ Ʒnið to ðufte in pulle beƿinð aleƷe unðer þæt ƿif  
hýre bið ƿona ƿel :—

fol. 179 b.

ƿið þeor . ƿore Ʒ ƿuðe elene Ʒ ƿeƿerƿuƷe . ƿæðic Ʒ  
biƿceoppýrtr ƿaluie Ʒ ƿaune eƿeƿðnote ¶ eƿt oþer ƿanu  
Ʒ ƿeƿerƿuƷe Ʒarleac Ʒ ƿæðic . ellen ƿinð inneƿearð Ʒ  
cýrre . netele ƿiƿor . munte þe ƿýxð be þære ea . nim  
mealt eala ofƷeot ða ƿýrta nýƷon niht Ʒ sýle ðrincan  
nýxtniƷ.<sup>1</sup> Ʒif þu ƿille ƿýrcean Ʒoðne ðrænc ƿið ælc  
inýrel<sup>2</sup> ƿý hit on heafðe ƿý þær hit ƿý þonne Ʒenum  
þu ƿaluan leaƿ Ʒ ƿuðan leaƿ Ʒ heldan leaƿ Ʒ ƿinoleƿ  
Ʒ ceƿſillan leaƿ Ʒ heƷeclƿan leaƿ Ʒ ƿerƿoceƿ leaƿ Ʒ  
ƿeader ƿealeƿ leaƿ ealra eƿenſela cnoca hý toƿomne Ʒ  
leƷe on ƿine oððe on hluttran ealað Ʒ ƿrinƷ þonne  
of þa ƿýrta Ʒ nim þonne hunīƷ be ðæle Ʒ ƿƿet þone  
ðrænc ðrinc hine þonne anre tiðe ær þu þe ƿille  
bloð lætan beþa þe þonne þa hƿile to hatum ƿýre Ʒ

fol. 180 a.

<sup>1</sup> Read nýrtriƷ.| <sup>2</sup> Read ælc ýrel or ælcum ýrele.



83. Against thievings; *a charm.*

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith.

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* everthroat. Again, another *remedy*; flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water;\* take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

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\* All the mints haunt the water.

læt yrnnað þone ðrænc into ælcan hme zif þu him ænige hpile berjylgeft þu ongrifte þ he is frýmful to bezanne.

Þið mete cpeorþnan zenime eorðgeallan ðruþ to duſte ſcað on eala oððe on ſpa hpæt ſpa þu ðruncan pille þe bið ſel. Þið þæt man ne maze ſlapan zenim hænnebellan ſæb y tunmíntan ſear hner togzæðere y ſmýne þ heafoð mið him bið ſel;

fol. 180 b. þonne þe mon æreft ſecge þ þin ceap ſý loꝛoð þonne cpeð þu æreft ær þu elleſ hpæt cpeþe

bæðleem hatte ſeo bupuh  
þe cꝛiſt on acænned pær  
ſeo is zemærþað<sup>1</sup> zeonð ealne miððangeaꝛþ  
ſpa þyꝛ ðæb ſoꝛ monnum mære gepurþe

þurh þa haligan cꝛiſteſ noðe amen. zebide þe þonne þꝛipa eaſt y cpeþ þonne þꝛipa cꝛux xꝑi ab opiente neðucað zebide þe þonne þꝛipa peſt y cpeð þonne þꝛipa cꝛux xꝑi ab occidente neðucat; zebide þe þonne þꝛipa ſuð y cpeð þꝛipa cꝛux xꝑi ab auſtro neðucat. zebide þonne þꝛipa noꝛð y cpeð þꝛipa cꝛux xꝑi ab aquilone neðucað. cꝛux xꝑi abꝛcondita eſt et inuenta eſt. iudeaſ cꝛiſt ahengon ðýðon ðæða þa pýꝛneſtan hælon þ hý ſoꝛhelan ne mihtan ſpa þeoꝛ ðæb nænige þingz ſoꝛhelen ne purþe þurh þa halgan<sup>2</sup> cꝛiſteſ noðe. amen.

fol. 181 a.

contra oculorum dolorem.

DNE ꝛæ pater omnipotenſ eterne deus ꝛana oculor hominꝛ iſciꝛ. N. ꝛicut ꝛanaſti. oculor pili tobi et multorum cecorum quos domine tu es oculor<sup>3</sup> cecorum

<sup>1</sup> A later hand interlines o to make zemærþað. Morosi grammatici!

<sup>2</sup> Interlined i to make halgan.

<sup>3</sup> Read oculus.

the drink run into every limb ; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat of *milk diet* turn sour, take earth-gall, dry it to dust, shed it into ale or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith ; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough  
On which kindled was Christ  
It is far faméd  
Throughout all the earth  
So may this deed among men  
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice " May the cross of Christ bring *me back my beasts* from the east ; " then pray thrice to the west, and say thrice " May the cross of Christ bring *me back my beasts* from the west ; " then pray thrice to the south, and say thrice " May the cross of Christ bring *me back my beasts* from the south ; " then pray thrice to the north, and say thrice " May the cross of Christ bring *me back my beasts* from the north. It was lost and By St. Helena. " is found. The Jews hung up Christ, they did of " deeds the worst, they hid that they could not hide ; " so may this deed be no wise hidden, through the " holy rood of Christ. Amen."

92. For pain of eyes.

*A prayer in Latin. Under the title pið EGNA SARE SINC ðIS, " for sore of eyes sing this," we find in the Durham Ritual, as printed p. 115, a similar prayer.*

fol. 181 b.

manur ariborum pes claudorum sanitar egnorum per-  
surpsectio mortuorum felicitar martýrum et omnium  
sanctorum . oro domine ut epezar et illuminar oculos  
famuli tui . Ñ. in quacumque ualitudine constitutum  
medelý celestibur sanare dignerur tribuere famulo  
tuo . Ñ. ut armur iustitię munitur diabolo peristat et  
pegnum confequatur eternum . per.<sup>1</sup>

Domum tuam quæso domine elementer ingreberer  
et in tuorum tibi cordibur fidelium perpetuam con-  
stitutam mansionem<sup>2</sup> ut cuius edificatione subsistat  
huus fiat habitatio preclara ;

zif horf bið gepwæht þonne scealt þu cweþan þar  
word.

fol. 182 a.

Nabornede unde uenist tribur uicibur cweðibi prop-  
ter tribur uicibur . Alpha et ô initium et finis crux  
mihí uita est et tibi mor inimici ;<sup>3</sup> pater noster ;

wið cýrnel.

Neogone pæran noðþær pweoster þa purdon þa nýgzone  
to VIII. y þa VIII. to VII. y þa VII. to .VI. y þa .VI. to  
.V. y þa V. to .III. y þa III. to III. y þa III. to .II. y  
þa II. to I. y þa .I. to nanum . þis þe lib be cýrnelar  
y gepweller<sup>4</sup> y peorwep<sup>4</sup> y æghwylcer ýreles ring bene-  
dicite nýgon isum.

. þis mæg hwile wið þon þe him bið corn on þa set.

fol. 182 b.

Geneon genetron genitūl catalon cape trist pābist  
etmīc forpune nalt ic forpune<sup>5</sup> nequī annua maris  
scāna nequetando ;

<sup>1</sup> The formula of adjuration has been erased. Perhaps also the heading of the following paragraph. Read illumines.

<sup>2</sup> Read constituas mansionem.

<sup>3</sup> Read mors inimice ? inimico ? See Lacn. 108.

<sup>4</sup> gepweller, MS. ; read also pýrmer.

<sup>5</sup> That is, "I had nothing for a  
"charm."

*Thus, Sana, Domine, oculos hominis istius . . . . sicut sanasti oculos Tobiae sancti, et sicut aperuisti oculos duorum cecorum . . . . .*

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words ; Naborredus<sup>a</sup> unde venisti ; three times : credidi propter ; three times : A and Ω : beginning and end : *and so on.*

95. For churnel.

Nine were Noðdes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

*Some words, partly Latin.*

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<sup>a</sup> This seems to be the Nabon- | Babylon was taken by Cyrus. Be-  
nedus of Berosus, in whose reign | rosus is quoted by Iosephus.

ȝif hoȝȝ bið ȝerceoten.

Sanentur animalia in orbe terre et ualitudine uexantur in nomine dei patris et filii et spiritus sc̃i extingunt<sup>1</sup> diabolus per inpositionem manum<sup>1</sup> nostrarum quas nos reparauimus<sup>2</sup> a caritate xp̃i per inuocationem omnium sanctorum tuorum per eum qui uiuit et regnat in secula seculorum; amen. Dñe quid multiplicati sunt .iii.

fol. 183 a.

ȝif ȝif ne mæȝe bearn bepan.<sup>3</sup>

Solue iube deus ter catenis. Ad<sup>4</sup> articuloꝝ dolorum constantium malignantium diabolus ligauit<sup>5</sup> angelus curauit dominus saluauit in nomine medicina. amen.<sup>6</sup>

contra dolorum dentium;<sup>7</sup>

Xp̃s super marmoreum sedebat petrus trustis ante eum stabat manum ad maxillum tenebat et interponebat eum dñs dicens. quare tritis es petre? Respondit petrus et dixit. domine dentes mei dolent. et dominus dixit. adiuro te migraueas<sup>8</sup> uel gutta maligna per patrem et filium et sp̃m sc̃m et per celum et terram. et per xx. ordines angelorum. et per lx. prophetas et per xii. apostolos et per iiii. oꝝ euangelistas et per omnes sc̃os qui deo placuerunt ab origine mundi. ut non possit diabolus nocere ei nec in dentes nec in aures nec in palato<sup>9</sup> famulo dei. illi non oꝝa frangere<sup>10</sup> nec carnem manducare ut non habeatis potestatem nocere illi non dormiendo nec uigilando nec tangatis eum usque lx. annos et unum diem pax pax nax in xp̃o filio. amen. pater noster.

fol. 184 a.

<sup>1</sup> Extinguatur: manuum.

<sup>2</sup> The text is correctly represented.

<sup>3</sup> I print as I find.

<sup>4</sup> Ab, MS.

<sup>5</sup> ligauit, MS.

<sup>6</sup> Leechbook III. xxiv.

<sup>7</sup> In the MS. this title is transposed.

<sup>8</sup> That is ἡμικρανία, *megrim*.

<sup>9</sup> palpato, MS.

<sup>10</sup> frange, MS.

of. Leechb. i. 394  
+ Leechb. (1111) .xv. 145.  
v. 27. 308.

97. If a horse has been shot.

*The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus: Oratio. Sanentur animalia in orbe terræ, quot, etc. Oratio altera. Extinguatur diabolus, etc. Lectio. Rom. viii. 25. Quis nos separabit, etc. Psalmus iii.*

98. If a woman is not able to bear a child.

*Hymnus? Solvi iube  
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,  
Angelus curauit,  
Dominus saluauit.*

100. For tooth ache.

*See Vol. I. p. 394. An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.*

Deus qui dixisti uenite ad me omnes qui laboratis  
et honorati estis et ego percipiam uos hos famulos  
uos laborum uosorum premio percipere sempiterno; per  
dominum.

fol. 184 b.

ƿið utrihte ƿyrne ƿistol ƿe ængel brohte to rome  
þa hý ƿæran mid utrihte micclum ƿerƿæncte . ƿrit  
þiſ on ƿra langum bocſelle ꝥ hit mæge beſon utan ꝥ  
heafod ƿ hoh on ƿær mannes ƿreoran þe him þearf ƿý  
him bið ſona ſel; Rannigan adonai . eltheor . mur .  
O inefſabile . Omigan . midanmian . mifane . dimar .  
mode . midan . memaganem . Oſta min . ƿizmon . be-  
ronice . ƿritar . uenar ƿuaru ðulaþ . ſeruor . ƿru-  
antir . ƿanguinir . ƿiccatir . fla . ƿracta . ƿriſula .  
mifſui . etrihdon . ƿegulta . ƿrautantir . in arno .  
midoninir . abar uetho . ƿýdone multo . ƿacula . ƿp  
pppp ſother ſother . mifereſe mei ðs ðs min ðs mi .  
λ )-( N y Aſſ . Aſſ .

fol. 185 a.

Se ƿiſman ƿe hipe culb aſedan ne mæg gange to  
ƿeritener mannes birſenne ƿ ſtæppe þonne þriſa oſer  
þa byrſenne ƿ cefe þonne þriſa þar ƿorð þiſ me  
to bote þære laþan læt byrðe þiſ me to bote þære  
ƿæran ƿrænt býrðe þiſ me to bote þære laþan lam-  
býrðe ƿ þonne ꝥ ƿiſ ſeo mid bearne ƿ heo to hýre  
hlaſorðe on ſeſte ga þonne cefe heo

up ic ƿonge  
oſer þe ſtæppe  
mid eƿican culbe  
nalær mid eƿellendum  
mid fulbonenum  
nalær mid fægan



101. *As appears, Oratio pro ualeitudine laborantibus.*  
*Citatur Matth. xi. 28. This prayer is not read in the*  
*Ordo ungendi infirmum secundum Romanam curiam,*  
*nor in the Saxon rituals which I have seen.*

102. For diarrhoea ; the angel brought this epistle to The plague at Rome in the time of Gregory the Great.  
 Rome, when they were afflicted with a mickle diarrhoea.  
 Write this on a bookfell *or parchment* so long that  
 it may embrace the head on the outside, and hang it  
 on the neck of the man who needs it ; it will soon  
 be well with him. *The charm contains the words :*  
 בן קנני ארני אל. *shout, the Lord God is my shield.*  
 θεός μου. O ! ineffable ! O ! the ineffable name ! . .

. . . . .  
 Veronica ! Irritas venas quasi *אֵשׁ* a burning fever,  
 Fervor frixantis sanguinis siccatur . . . . .  
 . . . Sindone multa. Sacculo . . . . .  
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.  
 AM[E]N. Alleluiah ! Alleluiah !

103. Let the woman who cannot bring her child to  
 maturity go to the barrow of a deceased man, and step  
 thrice over the barrow, and then thrice say these  
 words :

May this be my boot  
 Of the loathsome late birth.  
 May this be my boot  
 Of the heavy swart birth.  
 May this be my boot  
 Of the loathsome lame birth.

And when the woman is with child and she goeth to  
 her lord to bed, then let her say :

Up I go,  
 Over thee I step,  
 With quick child,  
 Not with a dying one,  
 With one to be full born,  
 Not with a fay one.

ƿ þonne ƿeo moðor ƿeƿele ꝥ ꝥ bearn ƿi cƿic ƿa  
þonne to cýrcan ƿ þonne heo toforan þan ƿeofoðe  
cume cƿeþe þonne cƿiſte ic ƿæðe þiƿ ƿecýþeð. Se ƿiſ-  
mon ƿe hýne bearn aƿedan ne mæge ƿenime heo ƿylf  
hýne aƿener cildeƿ ƿebyrƿenne ðæl ƿiſ æfter þonne  
on hlac ƿulle ƿ bebiçge to cƿepmannum ƿ cƿeþe  
þonne

fol. 165 b.

ic hit bebiçge  
ge hit bebiçgan  
þaƿ ƿƿeaƿtan ƿulle  
ƿ þýrre ƿorðe cƿiſ.

Se man ƿe þe mæge bearn aƿedan nime þonne aner  
bleoƿ cu meoluc on hýne handæ. ƿ ƿeƿe þonne mið  
hýne muþe ƿ ƿange þonne to ýrnenðum ƿæteƿe ƿ ƿƿiƿe  
þær in þa meolc ƿ hlac þonne mið þære ýlcan hand.  
þær ƿæteƿeƿ muð ƿulne ƿ ƿorƿƿelge. cƿeþe þonne þaƿ  
ƿorð. ƿehƿeƿ ƿeƿðe ic me þone mæƿan maƿa ƿilhtan  
mið þýrre mæƿan mete ƿilhtan þonne ic me ƿille hab-  
ban ƿ ham ƿan þonne heo to þan bƿioce ƿa þonne ne  
beƿeo heo no ne eƿt þonne heo þanan ƿa ƿ þonne ƿa  
heo in oƿeƿ huƿ oƿeƿ heo ut oƿeðe ƿ þær ƿehýrðe  
meteƿ.

*Heading is omitted.*

fol. 166 a.

Ece ðolƿula meðit ðuðum beðegunða bƿeðegunða  
elecunða eleuachia mottem mee ƿenum oƿða ƿueða  
letaueƿ noeueƿ teƿne ðolge ðnoƿe uhic. alleluia. ƿinƿe  
man þiƿ ƿeðeð on ꝥ ƿe man ðƿincan ƿille nýƿan ƿiþan.  
ƿ ƿateƿi noſteƿi nýƿan ƿiþan.

ƿið cýrcula.

Arcƿ ƿeƿeð aƿƿeðit uirgo cana bið lux et uƿe cana  
bið. ƿinƿ ðiƿ nýƿon ƿiþan ƿ ƿateƿi noſteƿi .VIII. on  
anum beƿenan hlaƿe ƿ ƿýle þan hoƿƿe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own child's barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say :

I it sell,  
Or it have sold,  
This swarthy wool  
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down ; then let her say these words : " Everywhere I carried for me the famous Gibberish. " kindred doughty one with this famous meat doughty " one ; so I will have it for me and go home."\* When she goeth to the brook, then let her not look about, nor again when she goeth thence ; and then let her go into another house than that from which she went out, and there taste of meat.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

*This title probably belonged to the previous article.*

*Some words of a charm.* Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

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\* Jingling nonsense loses by translation.

þýrre lungen reafre nim cost 7 ruðerne puda hyl-  
pýrt · 7anclife · bete þe bið anfteallet.

Þið gebrýr nim rægl 7 afeorma hine 7 nim þ clæne  
sam menze þið pifer meole rýle þicgan him bið rel.

fol. 186 b. Þið horf oman 7 mannes ring þi þrifa nýgan riðan  
on æfen 7 on morzen on þær mannes heafod ufan 7  
horfe on þ rýnstre eape on ýrnenbum pætere 7 penð  
þ heafod onzean stream. In domo mamorin inchorna  
meoti · otimimeoti quoddealde otuotiuua et mapethin.  
Crux mihi uita et tibi mori inimici alfa et o initium  
et finis dicit dominus.

Þið oman zenim ane znene zýrðe 7 læt rittan þone  
man on midban hufes flone 7 bestre hine ýmbutan 7  
creð o þarf et o pillia þarf et þarf inioria · est alfa  
et o initium;

fol. 187 a. Aneftolobiur þær haten an cing he þær þi 7 læce-  
cræftiz he þa zerette forþon zðbne morzen ðrænc  
þið eallum untumneþrum þe mannes lichoman ionð  
stýrmað innan oððe utan se ðrænc is zðb þið heafod  
ece<sup>1</sup> 7 þið bræzeneþ hpyrþneþre 7 reallunze þið reonðre  
exe<sup>2</sup> þið lungenable 7 liferþence · þið reonðum zeallan  
7 þære zeolpan aþle þið eazena ðimneþra þið eapena  
þrinþunze 7 ungehýþneþre 7 þið breofsta heþneþre 7  
hþer þundenneþre þið miltan þerþe 7 rmael þearma  
7 þið ornum utganze 7 þið þon þe mon<sup>3</sup> zemigan ne  
mæze þið þeor ece<sup>4</sup> 7 rina zetoge þið cneoppærþe 7  
for zerþelle þið ðam micclan lice 7 þið orþum ziccen-  
dum blece 7 þeorþeride 7 æghrýlcum attre þið æleþe  
untumneþre 7 æleþe reonðer costunze · zerýrþe þe dust

<sup>1</sup> ecce, MS.

<sup>2</sup> Read exle, for exle.

<sup>3</sup> mon ne mon, MS.

<sup>4</sup> þeoh ece, thigh ache, is a probable correction.

107. Work a lung salve *thus*; take costmary and southernwood, hillwort, garcliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

fol. 187 b.

genoh on hæppesfe y nýtta þonne þe þearf rý pýrc  
þonne ðrænc of þýrsum pýrtum num merces fæð ðriȝe  
y fínolef fæð y peterrýlian fæð y felðmoran fæð y  
felcerpan fæð. þ̅ iȝ eorðgeallan ðiler fæð y iudan fæð  
capel fæð y cýllelenþran<sup>1</sup> fæð. y ferefríȝan fæð y  
tƿa mintan þ̅ iȝ tun minte y horȝ minte y betonican  
fæð y luuefticef fæð y alexandrian fæð y řaluian fæð  
y řlanian fæð y řermoder fæð y řæþerian fæð y bircor-  
pýrte fæð. y horȝ elenan fæð y beolonan fæð þ̅ iȝ  
hænebelle acrimonian fæð. þ̅ iȝ řanclue y řtancropper  
fæð. marubian fæð þ̅ iȝ harehune y neptan fæð y  
řuduhrořan fæð y řudu merces fæð. eorþřnotan fæð.  
do ealra þýrřa pýrta eřenřela num þonne þýrřa pýrta  
ælepe anre řpa micel řpa řapa ořpa tƿa þ̅ iȝ cýmen y  
cořt y řiper y řingřřa y hřit cuđu pýrc řaȝ pýrta  
ealle to řriřan<sup>2</sup> řmalan ðuřte y do řæȝ ðuřter řobne  
cucelere řulne on ane řcænce cuppan řulle cealder<sup>3</sup>  
řmer y řýle ðruncan on niht nýhřřig<sup>4</sup> nýtta þýr<sup>5</sup>  
ðrænces þonne þe þearf rý. ¶ ġif man řcýle muȝerýrřt  
to læceðome habban þonne nime man řa řeadan řærneð  
men y řa řnenan řřmen. to læceeræfte. ¶ řiȝ ðeah  
řið řot ece řenim elenan mořan y eřenřřnotan mořan  
y ðoccan mořan řýll řriðe řell on buteran ðreahna ut  
řuph řyllene clað læt colian æfter řmýre řýřřan þ̅  
řerřel hum bři řona řel.

fol. 188 b.

Þið hpořtan<sup>6</sup> hu he mýřrenlice on man becýmð y  
hu hiȝ man řilian řceal. Se hpořta hæřð mænřřealðne  
tocýme řpa ða řpař<sup>7</sup> beoð mýřrenlicu hřilum he cýmð  
of unġemæťřæřře hæto. hřilum of unġemetřæřřtum  
cýle hřilum of unġemetlicre pætan<sup>8</sup> hřilum of<sup>9</sup> unġe-

<sup>1</sup> At the turning of the leaf the writer wavered between celenþran and cýleþenian.

<sup>2</sup> Read řriþe.

<sup>3</sup> ealder?

<sup>4</sup> For nýřřigum.

<sup>5</sup> For þýrř.

<sup>6</sup> Leechbook I. xv.

<sup>7</sup> řpařlu, *spittles*, Lb.

<sup>8</sup> Omitted in the text of Lb.

<sup>9</sup> or of, MS.

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stoncrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.\* This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

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\*Dioskorides, III. 127, speaks of *Ἀρτεμισία*, and of *Ἀρτεμισία μονόκλωνος*, and there is a spurious chapter on *Ἀρτεμισία λεπτόφυλλος*. He says nothing about male and female.

mætligne ðrigneſſe. Þýne ðrænc wið hpoſtan zenim  
maſceþýnt ſeoð on cýpenenan cýtele 7 þýll oððæt heo  
ſý ſwiþe ſicce 7 heo ſý of hþætenum mealte 7eopohc  
zenim þonne eofoſſearneſ mæſt biſceoppýnt hinde-  
hæleþan ðreorſe ðpoſtlan . ſinſnenan . ðo eall on fæt  
ſýle ðruncan miððelðazum 7 ſorza ſur 7 ſealter  
7ehpæt.

Wið hpoſtan eft zenim<sup>1</sup> hunan ſeoð on pætere ſýle  
ſpa peapne ðruncan. Eft zenim cliþpýnt ſume men  
hazað foxeſ clife ſume eaþýnt 7 heo ſý 7eopohc ofeſ  
miðne ſumop ſeoð ða on pætere oððæt<sup>2</sup>

\* \* \* \* \*

fol. 189 a.

7eþiſce. Giſ pænnaſ egliaſ mæn æt þæne heortan  
7ange mæðen man to þýlle . þe ſihte eaſt ýrne 7  
7ehlaðe ane cuppan fulle ſorð mið ðam ſcneame 7 ſinſe  
þæron cneðan 7 paternoſter 7 7eote þonne on ofeſ  
fæt 7 hlaðe eft ofeſ 7 ſinſe eft cneðan 7 paternoſter  
7 ðo ſpa þ þu hæbbe þneo ðo ſpa nýzon ðazaſ ſona  
him bið ſel. Wið heort pænce<sup>3</sup> ſudan 7elm ſeoð on  
ele 7 ðo alpan ane ýnſan to ſmyne mið þý þ ſcilð  
þæm ſape.

fol. 189 b.

Wið heortece 7iſ him on innan heapð heortpænce ſý  
þonne him pýxſt ſind on þæne heortan 7 hine þeſeð  
þuſſt 7 bið unmihtiglic pýne him þonne ſtan bæð 7 on  
þæm ete ſuþerne næðic mið ſealte þý mæg ſeo punð  
peſan 7ehæleð. Wið heort ece eft zenim 7iðſuſan ſeoð  
on meolce ſýle ðruncan ſýx ðazaſ. Eft neopepeapð

<sup>1</sup> Lb., as above.<sup>2</sup> The sentence may be completed  
from the Leechbook, as above.<sup>3</sup> Leechbook I. xviii.



immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm *to the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till<sup>a</sup>

*	*	*	*	*	*
*	*	*	*	*	*

114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

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<sup>a</sup> A folio is missing.

eofofnearn ƷiðriƷan ƷeƷbræðan Ʒýl toƷomne Ʒýle  
ðrincaŋ ;

fol. 130 a.

Ʒið breofte nýrƷette þur Ʒceal beon Ʒe læcecræft  
ƷeƷorht ꝥ man nime ane cuppan ƷemeƷeðeƷ huniƷeƷ Ʒ  
healfe cuppan clæneƷ ƷemylteƷ ƷƷiceƷ Ʒ mænƷe on Ʒe-  
manƷ ꝥ huniƷ Ʒ ꝥ ƷƷic toƷæðeƷe Ʒ Ʒýlle hit oððæt  
hit beo Ʒel þur Ʒicce Ʒorþan hit Ʒile hluttƷuan Ʒor  
þan ƷƷice Ʒ ðriƷe mon beana Ʒ Ʒrinðe hý Ʒýðþan Ʒ ðo  
þær to be þeƷ huniƷeƷ mæþe Ʒ Ʒirra hit Ʒýþþan ƷƷa  
ƷƷa man Ʒille.

fol. 130 b.

þriƷ ðaƷaƷ Ʒýnðon on ƷeaƷe þe Ʒe eƷiƷtiaci hatað ꝥ  
iƷ on ure ƷeƷeðe Ʒlihtlice ðaƷaƷ on þam natofæƷ-  
hƷon Ʒor nanne neðe ne manneƷ ne neateƷ bloð Ʒý  
to Ʒanienne ꝥ iƷ þonne utƷanƷendum þam monþe þe  
Ʒe aƷƷeliƷ hatað Ʒe nýhta monan ðæƷ án . þonne iƷ  
oþeƷ inƷanƷendum þam monþe þe Ʒe aƷuŷtuƷ hatað Ʒe  
æƷeŷta monan ðæƷ . þonne iƷ Ʒe þriðða Ʒe æƷeŷta  
monan ðæƷ æƷteƷ utƷanƷe þeƷ monþeƷ ðecembriƷ.

Se þe on þƷƷum þriƷ ðaƷum hiƷ bloð ƷeƷanƷe Ʒý  
hit man Ʒý hit nýten þeƷ þe Ʒe ƷeƷƷan Ʒehýrðan ꝥ  
Ʒona on þam Ʒorman ðæƷe oþþe þam Ʒeorþan ðæƷe hiƷ  
liƷ Ʒeænðað oþþe ƷiƷ hiƷ liƷ lænƷe bið ꝥ he to þam  
Ʒeorþan ðæƷe ne becyƷmð oððe ƷiƷ he hƷilene ðrænc  
ðrinced þam þriƷ ðaƷum hiƷ liƷ he Ʒeænðað binnaŋ .xv.  
ðaƷum . ƷiƷ hƷa on þiƷ <sup>1</sup> ðaƷum acænneð bið ƷƷelun  
ðeaðe he hiƷ liƷ Ʒeænðað Ʒ Ʒe þe on þýƷ ýlcum þriƷ  
ðaƷum Ʒofe ƷlæƷeƷ onbýriƷeð binnaŋ ƷeoportƷiƷeƷ ðaƷa  
Ʒýrŷte he hiƷ liƷ Ʒeænðað.

<sup>1</sup> þiƷ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leechcraft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call *Ægyptiaci*,<sup>a</sup> that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

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<sup>a</sup> The Egyptians were reckoned | length of the year; but these Dies  
by Beda good calculators of the | *Ægyptiaci* are a folly.

fol. 191 a.

<sup>1</sup> In nomine patris et filii et spiritus sancti. Amen.Prayer against  
variola.

N. In adiutorium sit salvator. N°. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius<sup>2</sup> pestis careat et in nobis quam donauit salus uera maneat iesu christe me. N°. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N°.

fol. 191 b.

saluent ac defendant doloris igniculo et potestate uarirole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme. N°. amen. brigitarum<sup>3</sup> ancillarum tuarum malint uoarline dearnabda murde murrunice domur brio rubebroht. Scē rehhoc. & fce ehpalbe. & fce caffiane. & fce germane. & fce figifmundi regif ȝercylbað me pið ða laþan poccar ȝ pið ealle ȝpelu. amen.

<sup>1</sup> This Latin is in the same old English characters as the rest of the MS., with contractions.

<sup>2</sup> istinius, with h interlined, making isti huius, MS.

<sup>3</sup> Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

## BENEDICTIO HERBARVM.

fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

## ALIA.

Dominus qui hec holera que tua iussione et providentia crescere et germinare fecisti . etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant : per.

BENEDICTIO VNGVENTVM.<sup>1</sup>

fol. 192 b.

Dominus<sup>2</sup> pater omnipotens et christe iesu fili<sup>3</sup> dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus . A . A.

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<sup>1</sup> Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

<sup>2</sup> Domine.

<sup>3</sup> filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]<sup>1</sup>

In nomine patris et filii et spiritus sancti et per  
 uirtutem dominice passionis et resurrectionis a mor-  
 tuis ut sanctificentur tuo uerbo sancto et benedican-  
 tur<sup>2</sup> omnes fideles cum gustu<sup>3</sup> huius unguenti aduersus  
 omnes nequitias in mundorum spirituum et contra  
 ualitudines et infirmitates que corpus affligunt . . .  
 . . . . .

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<sup>1</sup> The Durham Ritual, p. 116, has  
 nearly the same words. Another  
 Saxon ritual (MS. Cott. Tiber. C.i.)  
 has nothing similar.

<sup>2</sup> benedicentur, MS.

<sup>3</sup> This should be, gustu huius  
 potus vel tactu huius unguenti.

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ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

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## ΠΕΡΙ ΔΙΑΔΞΕΩΝ.

MS. Harl. 6258.2. fol. 83 b.=42 b.<sup>1</sup>

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]en on<sup>g</sup>inþ seo boc peri didaxeon . þ̅ yf seo sp̅ytelung  
 hu fela gera p̅ær behudeb se læcecræft . ⁊ be hif ge-  
 p̅isneffe þa zelæredus læce gep̅isfice smeaðon . þ̅ paf <sup>2</sup>  
 5- fe ærufta apollo . ⁊ hif suna esculapf̅iuf ⁊ asclep̅iuf .  
 ⁊ asclep̅iuf paf ypocrateꝝ yem . þeof. m<sup>or</sup>. gemetum  
 ærest þa zetymbrunga þare læcecraft̅e . after noef flode .  
 ymb ̅a̅ þufund p̅intra .<sup>3</sup> ⁊ fif hund p̅intra . on artaxif  
 dæge . se paf perfa cing̅i h̅y alufte þa leoht þæra  
 10 læce cræfte . G̅ip̅islica se apollon ærest he gemetta .  
 mep̅ob̅icam . þ̅ s̅yn̅don sa ylene þa mann . mid cnifun  
 hæle menn . ⁊ [e]sc̅ol̅as̅iuf : empiricam .<sup>4</sup> þ̅ if ilæcnunga  
 of læce craft̅a . ⁊ asclep̅iuf loicam . þ̅ yf seo ̅g̅e̅he̅al̅be̅-  
 n̅y̅ffe þære æ . ⁊ þæt lifæt . ⁊ ypocras theoricam . þ̅  
 15 yf foref̅ceap̅un̅ga . þara seocneffe . ~~pannum plato ⁊ aris-~~  
~~totilef þa zelæredus þan app̅y̅t̅y̅na . þaf æfter f̅y̅lig̅dun .~~<sup>5</sup>  
~~þaf foref̅ceap̅en̅an . læcum . ⁊ hi gefæddun . þ̅ feoper~~  
~~p̅ætun s̅yn̅don on þan manniscen lichama . for þam~~  
~~b̅y̅ð p̅y̅l̅y̅ð . eal̅fa m̅ib̅ban̅geard̅es boga . þæt yf þa p̅æte :~~  
 20 on þan hearode . ⁊ þ̅ blod : on þara breofsta . ⁊ se  
 rupa zealla : on þan innope . ⁊ se sp̅erta zealle innan  
 ðare blæðran . And h̅y̅ra an̅geh̅[p̅]yl̅ce r̅ix̅aþ ðra  
 monþas . þ̅ yf fram .XVIII. <sup>6</sup> kl'. jañ . ufq ; in .VIII. <sup>6</sup>  
 kl'. apl'. þ̅ on ðan heafde se p̅æte b̅y̅ð p̅exende .

<sup>1</sup> So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

<sup>2</sup> par, MS.

<sup>3</sup> circa m̅ annos, Margin.

<sup>4</sup> empiricā, MS.

<sup>5</sup> Secuti sunt, Margin.

<sup>6</sup> Glossed octodecimo, and octo.



## OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἀσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented *μεθοδικήν*, that is, the irons, when one healeth men with knives, and Æsculapius *ἐμπειρικὴν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικὴν*, that is, the observance of the law,<sup>a</sup> and the cupping glass?, and Hippokrates *θεωρικὴν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

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<sup>a</sup> Probably in a purely technical sense, with reference to the *Nómos* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'1' :<sup>1</sup> usq; in .viii. kl' : julii.  
 þ 8 blob biþ pexinde on þan breosten. Ab .xviii.  
 kl'. julii . usq; in octauam<sup>2</sup> kl'. octobris : þ sa rupa  
 zealle byð pexenda . on þan innope . for þan fynd þa  
 5 dægelf genemneðe . cīnotici . þ findan þa dægelf canicu-  
 laref 7 para byð fif 7 feopertig . dæga . 7 on þam  
 dæge : 7 on þan dægen ne mæg nan læce pel don fultum  
 ænigen feoce manne. And<sup>3</sup> þe feorðan zefcornesse  
 yf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jan. þat  
 10 se blace 7 zealle . pxt . on þara bladre . þif zesceab yf .  
 æfter<sup>4</sup> þam feopor<sup>5</sup> heorren . heofenes . 7 eorðan . 7  
 þara lyfte . 7 þara ðupnesse . þa pæf eal swa drihte  
 licebe . eal swa paf se man zefet . þ þur þara sme-  
 zunga . 7 þare<sup>6</sup> endbirnesse. Vtan nu nymen<sup>7</sup> æryft  
 15 gepiflice þane fruman of þan heafðe.

Þið oman.

þuf man sceal pýrcen þa .fealfe pið oman . 7 þuf he  
 sceal beon gehæled . 2 þim litargio tpentige scillinga ze-  
 pýht . 7 niþef límes tpentiga scillinga gepiht . 7 anne  
 20 healfne sester ecebeð . 7 feoper<sup>8</sup> scillinga gepiht . de oleo  
 mirtino . 7 meng togadere . 7 gnib . swiþe ætsomne .  
 mið þan ecebe . 7 þanne nīma man oðer<sup>9</sup> ele . 7  
 meng þarto 7 smyre þ fare mið.

Ab scabiosof.

25 Þið<sup>10</sup> þ heafob þe byð tospollen þ grecað ulcerofuf  
 hatað . þ if heafob far . þa bula þe betpýx felle 7  
 flæfce arifað . 7 on mannes anplytan : ut berstef . swa  
 grete swa beane . þuf he scel beon gehæled . nīm pin-

<sup>1</sup> There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.

<sup>2</sup> octaua, MS.

<sup>3</sup> And, MS., by attraction ?

<sup>4</sup> hæfter, MS.

<sup>5</sup> feopor, MS.

<sup>6</sup> þarre, MS.

<sup>7</sup> nymen, MS.

<sup>8</sup> feorper, MS., as above.

<sup>9</sup> oðer, MS.

<sup>10</sup> þið, MS.

And from the . . . . of March to the 25th of June that the blood is waxing in the breast: from the 15th<sup>a</sup> of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κανάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.<sup>b</sup>

## 2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

## 3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

<sup>a</sup> See Note 1, opposite.

<sup>b</sup> The title *περί διδάξεων* may be appropriate to the first paragraph,

but it cannot be to the substance of the book. Of the rest, see the index.

gearðef sæt ⁊ gnið on pæte . ⁊ lege uppan þat far .  
⁊ he býð sona hæl.

Ab Jðem.

Eft sona pið<sup>1</sup> þat ylca . Ʒƿim spearte beanen . ⁊  
cnuca hý spiðe finale . ⁊ býð hý to þare punða ⁊ felefst  
heo hit gehaleð.

Ab Jðem.

Eft sona ním míntan . ⁊ cnuca hý finale Ʒ lege  
uppan þa punða . ⁊ ealle þa pæten ðe þarut gað of  
þan fare . eall heo hit aþriȝh.<sup>2</sup> ⁊ gehælð þ̅ fare.

fol. 85 a.

Eft sona pið<sup>3</sup> Ʒif þeo ylca aþle cilde eȝelíc . on  
georgeþe : Ʒƿim garlucef heafuð ƿa gehæl . mið felle .  
⁊ mið ealle ⁊ bærne hit to axan . ⁊ ním þanne þa  
axan . ⁊ ele meng togadere ⁊ smire þ̅ far mið . ⁊ þ̅  
býð felyfþe pið þa aþle .

Pið<sup>4</sup> punða þ̅ ƿellað.

And eft sona Ʒif þa punða toðindaþ̅ . Ʒƿim fýrf ⁊  
cnuca híne . ⁊ lege uppa<sup>5</sup> þat Ʒefpollene . ⁊ hýt sceal  
sona<sup>6</sup> fettan.

Pið tobrocene hearoð.

Pið tobrocenum hearoð . oððe ȝepunðedum . þe af  
þan pætan býð acenneb . of þan heafode . Ʒƿim be-  
toníca . ⁊ cnuca hi ⁊ lege to þare punða : ⁊ eal þat  
far heo<sup>7</sup> forȝƿýhþ̅.

<sup>1</sup> pið, MS.

<sup>2</sup> For aþriȝð. Thus in Layamon.

<sup>3</sup> þð pið, MS.

<sup>4</sup> ƿið and ƿellað, MS.

<sup>5</sup> uppa ; n dropped, as is fre-  
quently done at this time.

<sup>6</sup> fana, MS.

<sup>7</sup> heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or<sup>a</sup> in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

---

<sup>a</sup> I have inserted οἷο, to make a suitable sentence.

ƿið heafod far . ðe cefalaponia.

Cefalaponia . ð yf heafod far :<sup>1</sup> ⁊ þat far fylgþ lange þan heafode . ⁊ þif fýnda<sup>2</sup> þa tacnu . þæf faref . þ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafod byð  
 5. hefi . ⁊ spazoð þa earan.<sup>3</sup> ⁊ þa fīnan on þan hnec-  
 can : særgiað. þif ſceal to botan þan fare . ðo þane  
 mann innan to ana hufe . þe be no to leoht . [ah  
 on] þuſtre . ⁊ bezýte man hým ruban . ſpa mýcel ſpa  
 he mæge mid hýf han[b] byfon . ⁊ eordſuī eal ſpa  
 10. micel . ⁊ laurtreopes leaf em mýcel . oððer<sup>4</sup> þæra beriga  
 nūon . ⁊ ſeop hit eall to gabere on pætera . ⁊ ðo  
 þarto ele . ⁊ finere þ heafod mýb . hýt byð ſona hæl.

Ab vlcera capitul.

fol. 85 b.

To þan mann þ hýf heafod æcp . oððer<sup>4</sup> purmaſ  
 an þan heafedon rixiað.<sup>5</sup> ƿim ſenep ſæb . ⁊ næp ſæb .  
 ⁊ meng eceb . ⁊ cneb hýt mid þam ecebe þ hit fi ſpa  
 þicce ſpa ðoh . ⁊ ſmýre þ heafod forepearb . mid . ⁊  
 þif if<sup>6</sup> anreðer<sup>7</sup> læce cræft.

Ab ȝbem . ƿið þ ýlcen.<sup>8</sup>

Eft nīm labſar þ teafur . ⁊ galpanſ opref<sup>9</sup> healfef  
 panize phit . ⁊ gnūb hýt to gabere mid placan ecebe .  
 ⁊ nīm þanne þa ſealfe . ⁊ zeot on þæf ſeocýf manneſ  
 eare . ⁊ læt hýne ligger ſpa lange fortþan eara hit  
 habben eal gedrucan . ⁊ he byð punðelice hraþe hal.

<sup>1</sup> fýnda; n dropped.

<sup>2</sup> earam, MS.

<sup>3</sup> oððer, MS. oððe is in older  
 books, but our or is contracted from  
 the form in the text.

<sup>4</sup> oððer, MS.

<sup>5</sup> rixiað, MS.

<sup>6</sup> hit, MS.

<sup>7</sup> The final s, probably, for st,  
 superlative.

<sup>8</sup> Thus MS.

<sup>9</sup> oppref, MS.

## 9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

## 10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

## 11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily \* soon hale.

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\* Faithfully representing the text: a corruption of wonderfully, that is, wonderfully.

Ad jdem.

Eft nīm ellenef pīpan . ⁊ ecebe . ⁊ pull eall to gabere . ⁊ ȝeot þa fealfan in þat eare ȝif fe pȳrme yf þar innan : fona he ſceal ut<sup>1</sup> gan . of þan earen ȝif he þar inna yf.<sup>2</sup>

Ad tornionem<sup>3</sup> capituli.

þiſ yf fe lacecræft be þan manne þat hȳm þing[þ] . þ hȳt turnȝe abotan hȳf heafob . ⁊ farþ furpendum brachenum . Țim man ruban . ⁊ cereuillan . ⁊ enne leac . ⁊ cnuca þa purtan to gabere . Țim þanne eale . ⁊ buteran ⁊ ecebe . ⁊ hunȝ . ⁊ meng to gabere þa fealfe : mið þare pulle þe ne com næfre apæxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mið pulle ⁊ mið ell . nīm þane þa pulle perme . ⁊ bepeȝe<sup>4</sup> þ heafob mið . ⁊ hīm byð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer<sup>5</sup> pulle pæter þa uppærb pȳllð.<sup>6</sup> ⁊ clæne byð . ðo hȳt in an fæt . nīm þanne anne linnenne clað . ⁊ ðo hīne eal pæte on þan pætere . ⁊ byn<sup>7</sup> hīne fȳðþan tȳpfealð . uppe þan heafode . of<sup>8</sup> fe clap ðrȝe beon .<sup>9</sup> ⁊ hȳm byð fone bet.

Jtem.

fol. 86 a.

Eft fona nīm balſmeðan ⁊ ele . ⁊ cnuca þane balſmeþan ⁊ menȝe fȳððe<sup>10</sup> pið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pȳrme þa fealfe innan . nīm þanne þa fealfe ſpa pearme . ⁊ bebīn<sup>11</sup> þ heafob mið . ⁊ nīm

<sup>1</sup> huz, MS.

<sup>2</sup> hȳf, MS.

<sup>3</sup> Not very legible ; but not *vertiginem*.

<sup>4</sup> beþete, MS.

<sup>5</sup> oððer, MS.

<sup>6</sup> pȳllb, MS.

<sup>7</sup> Read bynb.

<sup>8</sup> of for of, MS., as often elsewhere.

<sup>9</sup> Read beo.

<sup>10</sup> fȳððe, MS.

<sup>11</sup> Read bebīnb.



## 12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

## 13. For giddiness of the head.

This is the leechcraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,<sup>a</sup> and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

## 14. For the same.

Eftsoons, take rain water or spring water which wellet up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man*.

## 15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

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<sup>a</sup> Perhaps *apacan*, or *wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ȳf pebræðan . ȳ cnuca þa  
purt to gadere . ȳ meng ecede<sup>1</sup> þar to pȳrce fȳððan<sup>2</sup>  
anne clīpan þar to.<sup>3</sup> ȳ þim þanne þane clyðan ȳ bynð  
to þan fare . þanne ſcealt þu pȳrcen ðuf þone dreng  
þar to . ȳ þim ſauinan . ȳ ambrotena . ȳ cnuca hi . ȳ .  
do hi fȳþþan on pīn . ȳ meng pīper þar to . ȳ ſum dæl  
hunȳgef . ȳ þize þar of anne cuppan fulle on ærne  
morge . ȳ oþerne an niht . þanne he gað<sup>4</sup> to bebbe.

## De capitif purgatione.

Þið þæt<sup>5</sup> þæf mannes heafob clæppitað . ȳ to ealre  
þare clænſunȳe þaf heafobef . ȳ hit ȳf nīðpearf . þið ælc  
ȳfel þ̅ man æreft hȳf heafob clænſiȳe . þ̅ ȳf æreft tpezen  
feftref ſapan . ȳ tpeȳe hunȳef . ȳ þre feftref ecebef .  
ȳ ſe fefter ſceal peȳan tpa punð . be fȳlfȳr ȳepȳht .  
ȳ nīm hpȳtne ſtor ȳ ſenep . ȳ gingiber . æl þiſſa tpeľf  
peniȳa ȳepihtē . ȳ nīm ruban ane hand fulle . ȳ organe  
ane hand fulle . ȳ ane ȳelare pīna hnutte .<sup>6</sup> ȳ do eal  
þȳf innan anne nīpne croccan . ȳ amorgen þanne ſeoð  
þu hȳt ſpa ſpiðe . þæt ſe þriððan dæl beo befoðan .  
nīm hit þanne ȳ do īn an glæffat . ȳ man machiæ  
ſtuſ bæþ . ȳ baþeȳe hine þar on . ȳ ſmȳrȳe þanne þ̅  
heafob mid þare ſealfe.

## Ad aures.

Þiſ ſceal to þan earen þe pīnð oþþe<sup>7</sup> pæter forelȳft .  
þuſ man hȳ læcnīan ſceal .<sup>8</sup> ȳiſ þar fȳ ſpeȳ oþþe<sup>7</sup> ſar  
innan þan heafoban . on fruman do þaf ſealfe . ȳ þim  
tpeȳen ſtȳccan fulle goðef<sup>9</sup> elef . ȳ grene ðilef tpa hand  
fulle . ȳ ruban eal ſpa micel . ȳ pȳl on an nīpen crocen  
næf to ſpiðe . ðe læſſe þe ele hiſ mæȳn<sup>10</sup> foȳleaofen .

fol. 86 b.

<sup>1</sup> hecebe, MS.<sup>2</sup> fȳðan, MS.<sup>3</sup> Read þar of.<sup>4</sup> gab, MS.<sup>5</sup> þæt þæ, MS.<sup>6</sup> hnutte, MS.<sup>7</sup> oþþ', MS.<sup>8</sup> ſceab, MS.<sup>9</sup> geðef, MS.<sup>10</sup> mæng, MS.

eftsoons take plantain, that is, waybroad, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice thereof; then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,<sup>a</sup> and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

#### 16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of organum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow seethe thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

#### 17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

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<sup>a</sup> *Artemisia abrotanon.*

prýng<sup>1</sup> þanne þur linne<sup>2</sup> clæp. ⁊ ðo hýt on an glæf  
fæt. pyrme þanne mann þ heafob. ⁊ smýre mid þare  
fealfe ⁊ he binde þanne þ heafob mid ane clæpe ane  
niht. pring þanne garlec inne þa eare<sup>3</sup> alche ðæg  
after þat he býð hæl.

#### Ab parotidaf.

Ab parotidaf. þ ýf to ðan fare þe abutan sa earan  
pýcst. þ man nemneð on ure geðeode. healfgunð. ⁊ þe  
healfgunð ýf tpera cunna. ⁊ he becumeþ oþer hpylum<sup>4</sup>  
an man. þar þa apergeda able. ⁊ þam mannan spýðest.  
fe on fara feocneffe cealbne pætan ðríncaþ. ⁊ þa  
healfgunða fýndan tpa cunna. þe oþer býð<sup>5</sup> eaðe  
to halene. ⁊ þæge non ðolh ne pyrcef. ⁊ oþer fýndun  
þe grecaf cacote hateð. þ fýnde apýrgebe ⁊ þæge fýn-  
dan to azytenne eal spa hit her beforen seþð. for þan  
þe færunga hý atýpeþ. ⁊ færínga apez. gepiteþ. buta  
ælce læcecrafte. ⁊ spa þeah mícele frecnýsse getacnað.  
for þan þe hi beoð acennebe of þan spertan pætan. ⁊  
hý reade atýpp.

þuf hý man sceal hælen. 2þim pebrabe leaf ar funne  
upgange. ným þanne hlaf ⁊ fealt. ⁊ spamm. ⁊ cnuca  
hýt eal to gabere. ⁊ pyrce<sup>6</sup> to clýðan ⁊ lege to þan  
fare. þanne sceal híc berften<sup>7</sup> ⁊ hælige sona<sup>8</sup> after.

fol. 87 a.

#### Ab cecitatem oculorum.

þif sceal pýð þare eazene tyððerneffe eall<sup>9</sup> spa hypo-  
craf<sup>10</sup> þe læce hýt cybbe. þ ýf ærest þæt ðæt far  
becýmþ on ða eazgen mid mýcelre hætan. hpilum hit

<sup>1</sup> pýng, MS.

<sup>2</sup> For linnenne.

<sup>3</sup> earre, MS.

<sup>4</sup> hylū, MS.

<sup>5</sup> býð, MS.

<sup>6</sup> pyrlee, MS.

<sup>7</sup> beften, MS.

<sup>8</sup> þona, MS.

<sup>9</sup> heall, MS.

<sup>10</sup> hypocraf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night; then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For *παρωτίδες*, that is, for the sore which groweth about the ears, and which is named in our language halsgund, *neck ratten*; and the halsgund is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the halsgunds are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτικές*, that is, cursed,<sup>a</sup> and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of way-broad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hippocrates the leech made it known, that is to say first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

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<sup>a</sup> Malignant.

cýmð . on mib pæten . þ hi beoð to þunbene . ⁊ hþilum  
buton ælce fore . þæt hi abhlnðiað . ⁊ hþilum of þan  
flepþan þe of þan eagean ýrnaþ . þanne sceal hý man  
þuf lacnían . gif seo unhælþe cýmþ of þare ðriȝan hætan  
þanne niman man ane<sup>1</sup> clæþ . ⁊ paxen þa eagan mib  
þan claðe ðýppe híne on pætere . ⁊ gníðe þa eagean  
mib . ⁊ gif hi beoþ tofpollene . oððer<sup>2</sup> bloðef fulle :  
ðanne ſceal mann ſettan horn aþ þunþangan . ⁊ gif hý  
abhlnðiaþ butan ælcon fare . fýlle hým ðrincan catarcum .  
⁊ he byð gehaleb . ⁊ eft ſona . gif aní þing innan þa  
eagen býfulþ . þanne ſceal man nime mebe . oððer<sup>3</sup>  
pýfef meole . ⁊ bo innan þa eagen . ⁊ hím býð ſona  
bet.

#### Þið tofore egean.

þiſ ſceal to þan eagen ſe gefleȝen býð oððer tofe-  
ȝan . ním berbene leaþ . ⁊ enuca hý fpýþe .<sup>4</sup> pýrc anne  
clíðan . fpýlc an litel cicel . ⁊ leȝe uppan þ eagan anne  
ðæȝe . ⁊ ana niht . Eft ſona ním attrumu . ⁊ huniȝ .  
⁊ þ hþita of æȝe . meng to gabere laȝe to þan eagean  
hým býð ſona ſel.

Eft ſona þið þan ýlcan . ním nipne cýfan . ⁊ ſcreba  
hýne on peallendan pætere . ⁊ ním þanne cýfe . ⁊ maca  
ealſpa litlef ciclef .<sup>5</sup> ⁊ býð<sup>6</sup> to þan eagean ane niht.

#### Contra Glaucomata . Þið eageana<sup>7</sup> ðýmnyffe.

þiſ ſceal pýð eageana ðýmnyffe . þ ȝrecaf nemniað  
glaucomata . þ yf eageana ðýmneffe . þuf me hýne ſceal  
læcníȝe . ním piſef meolce þry fticcæf fulla . ⁊ cýleþena .  
ið eſt celidonía poſ anne fticce fulne . ⁊ alepan . ⁊  
croh : ſafran gallice . ⁊ meng æl þaſ to gabere . ⁊

<sup>1</sup> Read anne.

<sup>2</sup> oððer, MS.

<sup>3</sup> oððer, MS.

<sup>4</sup> fpýþe, MS.

<sup>5</sup> ciclef, MS.

<sup>6</sup> býð, MS.

<sup>7</sup> eagen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient*, satureia,<sup>a</sup> *savory*, to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

#### 21. For bleared eyes.

This shall be *the remedy* for the eyes, which have been struck or are bleared; take leaves of verbena and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

#### 22. πρὸς γλαυκάματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκάματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is *χελιδονία* juice, one spoon full, and aloes and crocus, saffron in French, and mingle

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<sup>a</sup> In these days c and s begin to be of like sound. Cadureum has senses, but inappropriate.

pring ðurh linnenne clap . ⁊ ðo þanne þa fealfan inna  
þa eagen.

*Item contra cecitatem.*

þis sceal pýð eagen tȳðbernýssa . þe beoþ on þan  
ægmoren fara . nīm myrta . ⁊ lege hȳ on hunige . ⁊  
nȳm þanne ða myrta . ⁊ lege to ðan eagean . þ̅ þa  
eagen to ðinden . ⁊ nīm þanne ruban . ⁊ cnuca hy . ⁊  
menȳ axan to . ⁊ lege fȳðþan<sup>1</sup> to þan eagen . þanne  
ærest byt heo . fpȳle þa brepaf . ⁊ after þan heo hȳt  
gleplȳce gehæld.

*Item ab eo qui non possunt uidere a solis ortu  
ad occasum.*

Ad nectalopaf . þ̅ yf on ure peodum . þe man þe ne  
mæge nengi ȳseow after sunna upgange . ær sunna eft  
on setl ga . þanne if þis . ðe læce cræft . þe þe þær to  
ȳebyreþ . L̅im buccan hpurf ban . ⁊ bræde hit . ⁊ þanne  
þeo bræde ȳelpate nīm þanne ðæt spot : ⁊ imȳre mīd .  
þa eagen . ⁊ after þan ete þa<sup>2</sup> ylcan braden ⁊ nīm þanne  
nīpe assan torð . ⁊ pȳnge hit . nīme ðanne þ̅ pof . ⁊  
imȳreȳe þa eagen mīð . ⁊ hȳm bȳð sone bet.

*Ab orbolum.*

þis sceal pýð þat þe on eagen beoþ . þ̅ grecað hatað  
orbolum þ̅ yf þe læce cræft . ðe þær to ȳebyreð . L̅im  
bere mele ⁊ cneð hȳt mīð hunige . lege to þan eagen .  
þes læce cræft[<sup>3</sup>t] yf<sup>3</sup> fram vel of<sup>3</sup> manȳgum mannum  
asandod.

fol. 88 a.

<sup>1</sup> fȳðþan, MS.

<sup>2</sup> hȳf, MS.

<sup>3</sup> I of . above the line. The  
ancient preposition of the agent

with passive verbs was fram. This  
interlineation is an early intimation  
of a change to of.



all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tendernesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For *νυκταλώπας*, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks" \* hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

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\* But *κριθή* = Hordeolum.

Jtem ad idem.

Eft fona nīm beana melu . ⁊ fapan menȝ to gadere .  
⁊ lege to þan eagen.

Jtem ad fomnum.

þif man fceal don þan mane þe ne mæȝ flapan .  
nīm permob . ⁊ gnið on pine oððer on pearme pætere .  
⁊ drinca ⁊ hȳm býð fona bet.

ad sternutationem.

þif þa tylung to þan manne . þe pel ȝefnefan ne  
mæȝe ⁊ micel nearneffe on þa heafeban habbaþ . þif ýf  
þe læcecraft . þe þar to ȝebýreð . Ȝifim castorium oððer  
elleborum ⁊ pȳrc to bufte . ⁊ do hȳt innan þa nofan .  
⁊ hȳt bring[ð] forð þane fnæft.

Ab infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læceðom fceal þan manne ða hȳra lippa  
beoð fare . oððer hȳra tunga . ⁊ seo ceola . fpa fær  
bȳþ . þ he earfoðlice<sup>1</sup> hȳf fpatel forȝpelȝan mæȝ . þuf  
hȳm man fceal tilȝan . Ȝifim fifleafan . ⁊ driȝe to  
bufte . ⁊ meng hunȝe . þanne þarto . nīm ðanne fe  
fealfe ⁊ fmíre mīð . þa lippa . ⁊ ða ȝeaȝlaf innan . ⁊  
hȳm fona bet.

Eis qui subito obmutescunt.

þifne læce cræft man fceal don þan manne ða fæ-  
ringa adumbiaþ . nīm ðporȝe ðpoftlan . hoc est pollegia .  
⁊ do hi on ecebe . ⁊ nīm þanne anne linnenne clað . ⁊  
do þa ðporȝe ðpoftlan on innan . ⁊ do þanne benȳþan  
hiſ nofu . ⁊ he mæȝ ſpecan fona.

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<sup>1</sup> hearfoðlice, MS.

## 26. Again, for the same.

Eftsoons, take bean meal and soap, mingle together; lay to the eyes.

## 27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink, and soon it will be better with him.

28. For sneezing [*hard breathing*].<sup>a</sup>

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

## 29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinqfoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

## 30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pulgium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

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<sup>a</sup> Stertere, Sternutare confused.

## Item ad infirmitates lingue.

wið þam þe se streng under þare tunga to spollen býð.

þisne læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumnefle on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gæðere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð<sup>1</sup> sona þet.

fol. 88 b.

wið þ̅ flæsc ðe abute þe teþ pux̅t.

Ad ginciuaf. þe grecaf hæteð. þ̅ ýf on ure þeodum. þ̅ flæsc ðe abute þa teþ. pux̅t. ⁊ þa teþ apegð. ⁊ astýreþ. ním forcorfen leac. ⁊ enuca hýt ⁊ pring þ̅ pos of anne sticcan fulne. ⁊ ecebe anne sticcan fulne. ⁊ hunigef þrý sticcan fulle.<sup>2</sup> ⁊ ðo þ̅ hyt pelle þrýpa. 2 þim þanne swa hætte swa he hætteft forðere mæge. ⁊ habban an ðæl on hýf muþe. forte acoleb beo. þanne eft sona oðer ðæl. ealla swa. þane þ̅ þriððan ðæl eall swa.

## Ad dentes. de causa dolorum dentium.

to þan toþe.

þes lacecraft ýf to ðan menniscan toþan ðat grecaf nemneþ organum. þ̅ ýf on ure geþeodan.<sup>3</sup> býfle genemned. For þan þurh þa teþ. seo blifla sceal upp springan. ⁊ manna arpyrþnýf. ⁊ ealle nýðþearfnýf. an þan toþan ýf ælc<sup>4</sup> man pyte mæg. ⁊ þan toþan<sup>5</sup> þa tunga to swæce gesteal ýf. þanne þ̅ grecaf nemneþ ýf ærest tritumef. þ̅ synðen þa fyrft<sup>6</sup> teþ. þe ærest on gemete riðdom. underfoð. oþre grecaf nemneð eumotici. þ̅

<sup>1</sup> býð, MS.<sup>2</sup> fulne, MS.<sup>3</sup> geþeodan, MS.<sup>4</sup> æl, MS.<sup>5</sup> toþa, MS.<sup>6</sup> fyrft, MS.

## 31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

## 32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

## 33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name *ὀργانون*,<sup>a</sup> that is in our language named bliss,<sup>b</sup> since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first *τομεῖς*, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

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<sup>a</sup> Thus τὸ γὰρ σῶμα τῆς ψυχῆς |  
*ὀργانون*, generally, and so of the  
members. (Galen.)

<sup>b</sup> Blyffe must be read Blyffe.

fol. 89 a.

finbon þe tēþ: þe þane mete brecaþ. fýþþe þa forme  
 hýne underfangene habbæt. þanne greecef nemneþ  
 fume molidef. ꝥ þe hæteð grinðig tēþ. fore hý grinðeþ  
 æl ꝥ man býgleoþaþ. And<sup>1</sup> oft mann fineaþ hræþer tēþ  
 bænene beon. for þan þe ælc ban mearh hæfþ. ⁊ hý  
 nan mearh nabbap. And<sup>1</sup> oþre bæn þeah hi beon to  
 brocene: mid fuman læce cræfte. hý man maþ hælen.  
 ⁊ næfre þane toþ gif he tobrocen beoþ. oft of þan  
 heuebe fe pýrfta pæte cumb: to þan toþan. on þare  
 gelicneffe þe hýt of huse ðropað. on stan. þan hýt  
 vínð. ⁊ þane stan þurh þurleþ. ⁊ þurh þreapþ eal ſpa  
 þa ufe pæte of þan heafod. fýlþ uppan þa tēþ. ⁊ hý  
 þanne<sup>2</sup> þurh þreapþ<sup>3</sup> ⁊ ðeþ ꝥ hý rotizeþ. ⁊ toþinðbaþ.  
 þat þa tēþ þolizean ne mæge ne hæte. ne cealb. ⁊  
 ſpýþeft þa grinðig tēþ. þe alc mid feoper pýrtrume<sup>4</sup>  
 gefæftneð býð. ⁊ þanne hý hero purtruma forleataþ:  
 þanne ſpearatizeð<sup>5</sup> hý. ⁊ fealleð.<sup>6</sup> þanne ýf þe læce-  
 cræft<sup>7</sup> þar to. L̅im ſumne bæf of heortef hýde. ⁊ anne  
 nīpne croccan. ⁊ ðo pæter on. ⁊ ſeoþ ſpa ſpýþe. ꝥ  
 hit þripa pýlle ſpa ſpýðe ſpa pæter flæfc. L̅im þanne  
 þat pæter. ⁊ habbe on hýf muþe. ſpa pearm ſpa he  
 forþere mæge. fort hýt acoled beon. ⁊ þanne hýt ſi  
 col: pýrpe hýt ut of hýf muþe. ⁊ nīme eft pearmre  
 ⁊ ðo hýt<sup>8</sup> eft col ut. ⁊ býð ſona bet.

Jtem ad jðem.

Eft ſona nīm piper. ⁊ alepen. ⁊ fealt. ⁊ leacef  
 ſæb and hunig. ⁊ meng eal to gadere. L̅im þanne  
 fe fealfe. ⁊ gnūð þa tēþ mīð. ⁊ þa fealfe aſlýmþ fram  
 þa toþa eall ꝥ ýfel.

<sup>1</sup> Anð, MS.<sup>2</sup> þane, MS.<sup>3</sup> þreapþ, MS.<sup>4</sup> pýrtrume, MS.<sup>5</sup> ſpearatizeþ, MS.<sup>6</sup> fealleð, MS.<sup>7</sup> læcræft, MS.<sup>8</sup> ýc, MS.

"eumotici," these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?<sup>a</sup> which we hight grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

#### 34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

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<sup>a</sup> The teeth were *τομείς, ὀξείς, κυνόδοντες, γόμφιοι*.

ƒt ſona hƿitne ſtor. ⁊ laur berizġe ⁊ ecceðe. meng eal<sup>1</sup> to gaðere. nȳm þanne āne þanne. ⁊ plece hȳt eall to gaðere. ꝥ hȳt plæc beo. ⁊ habbe on hȳf mupe ſpa plac.

Ab vſam.

þeſ lace cræft deah ꝥȳð þone huf. ⁊ ꝥim piper. ⁊ cumȳn. ⁊ ruðan þreora ſeyllinga ȡepȳht. ⁊ ðo þar to anne ſticcan fulne hunizel. ⁊ ꝥim<sup>2</sup> þanne ane clāne þanne. ⁊ ſeoð<sup>3</sup> þa ſealfe<sup>4</sup> ꝥ heo pel pealle. ⁊ ſtȳre hȳ. ſpȳpe. ȡemang þan þe heo pelle. nȳm anne<sup>5</sup> clāne ſæt ⁊ ðo hȳ on. etan þanne tpegen ſticcan fulle a æfen. tpegen a morgen. ⁊ hȳþ ſona hæł.

fol. 89 b.

Pro inflatione gutturis.

for manneſ þrote þe bȳð toſpolle.

þeſ lacecraft deah<sup>6</sup> ȡif þæſ manneſ þrota to ſpollen<sup>7</sup> bȳð. ⁊ þa ceola ꝥ greccaſ brahmaſ hataþ. þiſ ȳf þe læce cræft. ſule hȳm ſupan ȡebraeððan hrere æȡeran. ⁊ huniz to. ⁊ ðo hȳm brȳð of meolce ȡemaceð. ⁊ ſȳle hȳm ceruillan etan. ⁊ ſæt flæfc ꝥ beo pel ȡeſoden. eta. ⁊ he bȳð<sup>8</sup> ſona hal.

Ab ſtrictum pectus.

þeſ lacecraft ſceal þan manne. þe nerpnȳſſe bȳð æt þare heortan. ⁊ æt ðare þrotu. ꝥ he uneþe ſpecan mæȡan ꝥ ſceal þu hȳm þuſ læra<sup>9</sup> ðon. ⁊ ꝥim leac ⁊ cnuca hȳt ⁊ þrinȡ þat<sup>10</sup> of ſȳle hȳm ſupan. ⁊ hȳm bȳð ſona bet.

<sup>1</sup> heal, MS.

<sup>2</sup> Nȳm, MS.

<sup>3</sup> ſeoð, MS.

<sup>4</sup> ſcealfe, MS.

<sup>5</sup> anne makes a false concord.

<sup>6</sup> deah, MS.

<sup>7</sup> ſpellon, MS.

<sup>8</sup> bȳð, MS.

<sup>9</sup> læra is underlined in MS. as corrupt.

<sup>10</sup> þat ſeems required.



35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight *βρόγχους*. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [*ooze*] off; give it them to sip, and soon they will mend.

*Item ad Idem.*

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fyle hým etan . ⁊ hý ðoþ þa nearpnýsse apez.

*Ab vocem perditam Recuperandam.*

þifne læce craft man sceal ðon þan manne þe hura stemna of fýlþ . ðæt greccas nemneþ catulemfif .<sup>1</sup> þuf þu hīne scealt lacnian . ðo hým forhæfædnýsse on mete . ⁊ læt hine beo on stille stope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne hunigef . ⁊ pýll to gadere . ⁊ læt hīne spelgan . þa sealfe leohtlice . ⁊ file hým þanne leohtne<sup>2</sup> mete . ⁊ brica þin . ⁊ hým cýmþ bote.

*Ad Inflationem Gutturis.*

þið<sup>3</sup> mannes ceola þe býð fær.

þifne læce cræft man sceal . ðon manne þe býð<sup>4</sup> þe ceola far . þ greccas hæteþ gargarisif . nīm nipe beane . ⁊ puna . nīm þanne eceb . oþþer þin . ⁊ feoð se beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer spic . gif man ele nabbe . ⁊ ðo þar to pille . cn ana panna . 7 þim þanne pýlle . ⁊ ðýpe on þare sealfe<sup>5</sup> ⁊ bīnð þa pulle to þare ceolan.

fol. 90 a.

*Ab collu infirmitatem.*

pýð hneccan far.

þef læceþom<sup>6</sup> if god manne þe hýra hnecca fær býð.<sup>7</sup> ⁊ eal se spyra fargiað spa spiðe þ he þane muþ uneaþe to ðon mæg . þ far greccas nemneþ spafmus . þ ýf on

<sup>1</sup> cara catuleras, underlined before catulemfif, in MS.

<sup>2</sup> leohne, MS.

<sup>3</sup> þib, MS.

<sup>4</sup> býð, MS.

<sup>5</sup> scealfe, MS.

<sup>6</sup> þifne þef læceþon, MS.

<sup>7</sup> býð, MS.

## 39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

## 40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call κατάληψις.<sup>a</sup> Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

## 41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight γαργάρισις, *gargle*; take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

## 42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "σπασμός," that is, in our language, sore of the back

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<sup>a</sup> Catalepsy, related to epilepsy. Loss of voice was ἀφωνία.

ure leodene<sup>1</sup> hneccan<sup>2</sup> far . þif yf þe læceðom þar to .  
 2|im ane hand fulle mīntan . ⁊ enuca hȳ . ⁊ nīm  
 þanne<sup>3</sup> anne sefter fulne pīnef . ⁊ ane punðef ȝeppȳht  
 elef . meng þanne<sup>4</sup> eall to ȝaðere ⁊ seoð hit swa spȳðe .  
 ꝥ þæf pīnef . ⁊ þæf elef . ne sȳ na mære þanne<sup>5</sup> ær þæf  
 þæf elef . þa hit brize þæf . prīng þanne þurh claf . ⁊  
 purp apez þa mīntan . ⁊ nīm pulle . ⁊ pȳrcean<sup>6</sup> tpegen  
 clīðan . of þare pulle . ðuppe þanne ðone<sup>7</sup> clīþan on  
 þare sealfa . ⁊ lege to þan hneccan . þanne est sona  
 þane<sup>8</sup> oþerne .<sup>9</sup> ⁊ ðo þane oþerne<sup>10</sup> apez . ðo þuf sifðīne  
 sȳþan . nīm þanne oþere<sup>11</sup> pulle . ⁊ pȳrm to heorþe . ꝥ  
 heo beo spȳþe pearm . ⁊ bynð to þan hneccan . þanne  
 bȳn tpan tīðe ðo þa pȳlle apez . ⁊ nīm þa ylcan  
 clȳþan . þe þar ær pæran . ðo þar to on þa ylcan pīan :  
 þe þu ær dyðest .

prð þan yfelan on mannes spure .

þīne læce cræft man soeal ðon : mannum þe hȳra  
 spȳran mīð þan sīnum forðogen beoþ . ꝥ he hȳf næn  
 ȝepeald nah . ꝥ greccaf hatað tetanicuf . þȳf able . yf  
 þreora cȳnna . ꝥ an cȳnn . greccaf hætað tetanīcaf .  
 þat sȳndan þa menn . þa rihte ȝað upp aþenedan spȳ-  
 ran . ⁊ ne magan abuzan fora untȳumnesse . And<sup>12</sup>  
 þa oþer able sīt þuf on þan spuran . ꝥ sa sȳna teoð  
 fram . þan cȳnne : to þan breofstan . ꝥ he þane muþ  
 atȳne ne mæg . fore sȳna ȝetoge . ⁊ þæge<sup>13</sup> greccaf  
 nemneð . brofstenuf . ⁊ þe þrȳððe able sīt . þo<sup>14</sup> on þa  
 spȳran . ꝥ sa sȳna teoþ fram þan cȳnn bane to þan  
 [sculbre]<sup>15</sup> . ⁊ þane muþ apoh brebbað .<sup>16</sup> Do hȳm ærest

<sup>1</sup> hneneca, MS.

<sup>2</sup> þane, MS.

<sup>3</sup> Read pȳrc.

<sup>4</sup> ðonne, MS.

<sup>5</sup> þonne, *then*, MS.

<sup>6</sup> oþerne, twice, MS.

<sup>7</sup> oþþ', MS.

<sup>8</sup> Anð, MS.: attraction ?

<sup>9</sup> Read þaf.

<sup>10</sup> Read þonne, or omit.

<sup>11</sup> sculbre, from conjecture.

<sup>12</sup> brebbab, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

#### 43. For the evil in a mans neck.<sup>a</sup>

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so, that "he" has no power over it, which the Greeks call *τέτανος*. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name *ἰμφοστέρονος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

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<sup>a</sup> Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecræft.<sup>1</sup> pýrce hým areft hnefce bebb. ⁊  
 macian pearm fyr. þanne sceal hým man læten blod.  
 on þan earne. on þan middemyfte ædra. ⁊ gif þan  
 gehæleb ne býð.<sup>2</sup> þanne teo hým man blod ut be-  
 treoxan þan sculbran. mid horne. ⁊ þim þanne ealb pýn.  
 ⁊ ealbe rufel. ním þanne ane þanne. ⁊ feoð þane rufel.  
 ⁊ þat pýn. fpa fpýþe fort fe rufe habbe bebruncan  
 þat pýn. ⁊ þim þanne pulle. ⁊ tæf hý. ⁊ maca hý  
 fpýlce<sup>3</sup> anne clýþa. ⁊ leze þa fcealfe on uppan. ⁊  
 býnd þanne to þan fare. mýð ane clæþe.

Ad jbem.

Eft fona ným buteran. ⁊ ele. ⁊ meng to gædere.  
 ním þanne þinberian coddet. ⁊ galpania. ⁊ anan. ⁊  
 cnuca eall to gædere. ⁊ pýl in ðare buteran. ⁊ on  
 þan ele. ⁊ do to þan fare ealþa hýr beforan feið.  
 do hým þanne hnefce mettaf ⁊ godne brincan. eal<sup>4</sup>  
 fpa hit beforen feið. fpýlce hpile<sup>5</sup> fpa hým híc<sup>6</sup> be-  
 þurfe.

Ad þormonef.<sup>7</sup> id est ad infirmitatem manuum.

pýð fare hanba.

þef læce cræft if god pýð fare handum. ⁊ þara  
 fíngra.<sup>8</sup> fare. þ greccaf hataþ þormonef. ⁊ on leðen  
 þerníciam man hýt hæc. ⁊ þim hþitne ftor. ⁊ feolferun  
 fýnðrun. ⁊ fpefel. ⁊ meng to gadere. ním þanne ele.  
 ⁊ meng þar to þurm þanna ía hanba. ⁊ fmýra þar mib.  
 beþýnd þanne þa handan mib linnen clæþe.

<sup>1</sup> læcraft, MS., treating it as a compound word, though writing it usually disjoined.

<sup>2</sup> býð, MS.

<sup>3</sup> fpýce, MS.

<sup>4</sup> heal, MS.

<sup>5</sup> pile, MS.

<sup>6</sup> he, MS.

<sup>7</sup> Read Þerniones, *kibes*, the true Hellenic equivalent is *χιμια*, but *πτεπία* may be found in glossaries.

<sup>8</sup> fringra, MS.

*man* first this leechcraft : work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein ; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease ; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

#### 44. For the same.

Eftsoons take butter and oil and mingle together ; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

#### 45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call *πτερνία*, and in Latin *perniones* it is named. Take white frankincense and silver sinders,<sup>a</sup> and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

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<sup>a</sup> Or Cinders : the *Στρομάματα* of the writers from whom were derived these medical ideas.

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

þiſ ýf<sup>1</sup> to þan handan þ þat fel of gæþ . 7 þan<sup>2</sup> flæfc to ſpringað .<sup>3</sup> ným þinberían þe beoþ acende æfter oþre<sup>4</sup> berigían . 7 cnuca hý ſpýþe ſmale . 7 ðo hý on buteran . ſpýþe . 7 ſmure þ far gelomelice mīð . bærne þanne<sup>5</sup> ſtreup .<sup>6</sup> 7 nūme þa axan . 7 ſtrepe þar uppe.

fol. 91 a.

Eft ſona nīm ðracentan þýrcruma . 7 puna hý ſmale . 7 þýll hý on huníge . 7 leze þanne uppan hænban.

Ad infirmitatem manuum . to handum.

þiſ lace cræft ſceal to þan handan . þe þ fell of þýleþ . 7 þim betan ane hand fulle . 7 lactucan ane hand fulle . 7 colandrane ane hand fulle . 7 cnuca eall to gadere . nīm þanne cruman 7 ðo on þæter . 7 þa þýrt mīð . 7 þurme þanne þel þa þurtan on þan<sup>7</sup> þæter . 7 þa cruman mīð . þýrc<sup>8</sup> þanne clýþan þar of . 7 binð uppan þa handan ane niht . 7 ðo þuſ þa lange . þe hūt beþurfe.

Item ad vnguem ſcabioſam.

þiſ ſceal to ſcurfeban næglum . nīm plum ſepes anef ſcýllingef gepýht . 7 ſpegles æpples . tpegean ſcýllengeſ gepýht . 7 cnuca hý to gadere . ſmýre þa næglaf mīð . 7 læt hý beon ſpa gefmýrede.

<sup>1</sup> hýc, MS.

<sup>2</sup> þan *by that*, but read þat *the*.

<sup>3</sup> ſpringað, MS.

<sup>4</sup> oþþre, MS.

<sup>5</sup> þanne is repeated, MS.

<sup>6</sup> ſtru, written before ſtreup, is underlined for erasure; straining out a gnat.

<sup>7</sup> Read þar.

<sup>8</sup> þýrc, MS.



## 46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracunculæ, and pound them small, and boil them in honey, and lay them upon the hands.

## 48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peeleveth off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

## 49. For a scabby nail.\*

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

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\* See Leechbook I. lxxv.

Ad eos qui non habent appetitum ad cibum.

ýpocraf bicat quod his infirmitatibus . de causis ægritudinum.<sup>1</sup> Ðe

þis ýf<sup>2</sup> gob ta þan mann . þe hura metef ne lýt .  
þ greccaf hataþ blaffesif . þ ýpocraf seggeþ þ seo un-  
trumnyf :<sup>3</sup> cýmþ of þrim þingum .<sup>4</sup> opper of cýle . opper  
of miclum hæte .<sup>5</sup> ⁊ drince . opper of lýtte æte .<sup>6</sup> ⁊  
drince . opper of miclum perneffe . Ʒif hýt cumeþ of  
þan cýle : þanne scealt þu hým helpa . mid baþe . Ʒif  
hýt cýmet of mycele drince : þanne scel he habba for-  
hæfðnyffe . Ʒif hýt cýmeþ of mýcle spýnce : opper of  
earfoðnyffe . þanne scealt þu hým ðon eceð pýð<sup>7</sup> hunige  
gemengeð .<sup>8</sup> opper ðrinccan ecebe pýð<sup>7</sup> leac gemengeð .<sup>9</sup>  
Ʒif þa untrumnyffe cumþ of þan cýle . þanne ním þu  
beferes herþan . ⁊ barne to ðufte . ⁊ grind piper . ⁊  
meng piper ⁊ þ ðuft to gabere . ⁊ ním sticcan fulne  
þaf gemengeðef<sup>9</sup> ðustef ⁊ ðo in ane cuppe fulle pýnef .  
⁊ plece þanne þ þín mid þan ðufte . ⁊ file hým ðrinca .  
Opper nim peretrum pýð mebe gemengeð .<sup>10</sup> swa mícel  
swa gemengeð [þæf] þæf oþeres<sup>11</sup> ⁊ file hým ðrinca .

fol. 91 b.

Ab strictum pectus . siue ad al[th]maticos.

þisne læceðom ðo þan manne þa hým beoð on hyra  
brosten nearupe . þat greccaf hæteð asmaticos . þ ýf  
nearunýff . ⁊ uneaþe mæg þane fnæst to ðo . ⁊ ut  
abríngan . ⁊ hæfð<sup>12</sup> hæte breoht ⁊ býð<sup>13</sup> innan mid  
micle nearnyffe . ⁊ hþilan he bloð hræcþ . ⁊ hpylum<sup>14</sup>

<sup>1</sup> æcritudinum, MS.

<sup>2</sup> hýf, MS.

<sup>3</sup> untrumnyff, MS.

<sup>4</sup> þringū, MS. ; þrun by rubricator.

<sup>5</sup> Text faulty; hæte miclum, with transposing marks.

<sup>6</sup> Read opper of hæte . opper of miclum æte . and mýcelre perneffe ?

<sup>7</sup> pib, MS., twice.

<sup>8</sup> gemengbeb, MS., twice.

<sup>9</sup> gemengbebe, MS.

<sup>10</sup> gemengbeb, MS., once.

<sup>11</sup> oþþ', MS.

<sup>12</sup> hærb, MS.

<sup>13</sup> býð, MS., from carelessness, I believe, of the penman.

<sup>14</sup> hylū, MS.

## 50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name “blaffesis,” and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.<sup>a</sup> If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine with the dust, and give it *the man* to drink. Or take pyrethrum<sup>b</sup> mingled with mead, as much as was mingled of the other, and give him to drink.

## 51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight *ἄσθμα*, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness or *oppression*, and at whiles he breaketh blood, and at whiles

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<sup>a</sup> For *mucum perneffum*, see p. 119. | <sup>b</sup> Or Bertram, see Lacn. 12.

fol. 92 a.

mið bloðe ȝemengeð . ⁊ hpile he riþaþ . ſpýlce he on  
 ðueorge fý . ⁊ micel ſpatel on ceola pýxep . ⁊ fýhþ aþun  
 on þara lungane . ⁊ þuſ býð þaƿ ýfel acenneb . æreſt  
 þur mýcele æteþ .<sup>1</sup> ⁊ ðrincaſ . ꝥ ýfel hým on innan  
 pýxt . ⁊ rixað . ſpa ſpýþe : ꝥ hým næþer ne meteþ<sup>1</sup>  
 ne ealaþ ne lýft . þuſ þu ſcealt híne halan . ðo hýne  
 in to þan huſe . þe beo næþer .<sup>2</sup> ne to hæƿ . ne to  
 cealb . ⁊ læt hým læce bloð . on þan pýnſtran earme .  
 ȝef he þare ýlbe haſep . ȝif þu þanne on þan earme  
 ne mæȝe . þanne ſcealt<sup>3</sup> þu hým læten bloð : mið cýrfe-  
 tum betpex þan ſcolbrum on þa ýlcan pýfa . þe mann  
 mið horne ðeð . ȝýf pýntra fý . þanne ſcealt þu niman  
 pollegian . ⁊ ſeoð hý on pætere . ním þanne þa pyrta .  
 ⁊ pýrce toȝaðere . ſpa micel ſpa celraſ . þacc ýt þanne  
 ȝelomelice mið þan permum pætere betpex þan ſcal-  
 brun . oþþer mið harehunan . ȝif þu ðueorge ðuoſtle  
 næbbe . ⁊ ȝif þur þiſ hæł ne beon : ním uentofam<sup>4</sup> ⁊  
 leȝe under þa earmef . ⁊ anbutan þane mæȝen . ⁊ ním  
 þanne<sup>5</sup> fele cýne pyrta ⁊ pýrc to ſealfe . ⁊ ſmeri  
 abatan þane mæȝe mib . fare ſelfe . ním þanne hneſce  
 pulle . ⁊ ðupe on ele . þe beo of cýpreſſan . ⁊ ſmýre  
 anne clæþ mið þan ele . ⁊ prið þane clæþ abutan þane<sup>6</sup>  
 mæȝan . ⁊ ſmýre abutan þane ſpyran mið þan ele . ⁊  
 abutan þa hriȝbræðe ȝeloemelice . pýrc þanne clýðan<sup>7</sup>  
 of eorþan þa mann nemneþ nítro . þa býþ fundan on  
 ýtalia . ⁊ ðo þar piper to . ⁊ leȝe to þan fare . fort þe  
 man pearmíc . ným þanne naꝛð .<sup>8</sup> ⁊ pintreopeſ ſæp . ⁊  
 paníc . ⁊ pýrc þær ðrenc . ⁊ fýle hým ðrince . ȝim  
 þanne eft . cicena mete ane handfulle . ⁊ þrý æpple of  
 celbonía . ȝim þanne ane<sup>9</sup> healfne ſeſter pýneſ . ⁊  
 ſeoþ hi fort hý beon pel ȝefodene . fýle hým þanne  
 ðrincan þrý ðæȝef . ælce ðæȝ ane cuppan fulne.<sup>10</sup>

<sup>1</sup> For ætes, metes.<sup>2</sup> næþer, MS.<sup>3</sup> ſceal, MS.<sup>4</sup> Ventosa is *cupping glass* : the text, perhaps, takes it for a wort.<sup>5</sup> þane, MS.<sup>6</sup> þan, MS.<sup>7</sup> clýðan, MS.<sup>8</sup> naꝛð, MS.<sup>9</sup> Read anne.<sup>10</sup> Read fulle.

*breaking* mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass\* between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take "ven-tosa," and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work thereof a drink, and give it *the man* to drink. Then again take chicken meat, a hand full of *it*, and three "apples" of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

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\* Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

Item ad pectus. Ad item.

fol. 92 b.

þef læcebdom sceal to þan mann þe býð ýfele on þan breostam . þur þa breost fela freccenýffe sýnden . þe on þe manne becumeþ . 7 soþ<sup>1</sup> ýf þ ælc pæte cýmð<sup>2</sup> ærest ut of þan magan . 7 þur þane pæten þa breost<sup>3</sup> beoþ geheafugebe . 7 þa heorte ge fýðu . býð gefullebe mid ýfele blobe . 7 æfter þan ealle þa æðran flapað<sup>4</sup> . 7 þa sīna fortogiað . 7 eal se lichama býþ fah .<sup>5</sup> 7 þa eazle særgeaþ . 7 sa sculbraþ teoþ togadere . 7 hýt pricaþ innan þan sculbru . 7 on þan hrigge<sup>6</sup> spilce<sup>7</sup> þar þornaf on fý . 7 hýf andþluta býð eall apend . þanne þu þaf tacnunge<sup>8</sup> seo an þan manna : þanne scealt þu hým blob lætan . 7 gif þu ne best : hit cymð<sup>9</sup> hym to mucele 7 ftranga able . for þan þa æðbra . 7 þa kīme beoþ gefullebe mýð mucellere fulnesse . for þan þe biðbaþ æræft . þ mann hým pýrce speau drenc . for þan eal þ ýfel þe byþ . on þare heorta . 7 on þan breoste . eall hýt<sup>10</sup> sceal þanne ut .<sup>11</sup> 7 beo þa heorta 7 þa breost 7 þ heafob : sfa pel geclanfæb . 7 gif he þaune þa spatl spýþe ut spæte . þanne yf<sup>12</sup> þat þe ýfela<sup>13</sup> pæte . þe on þan heafode<sup>14</sup> rīxaþ . 7 eall se lichama gefpæred býþ . 7 gehesegub<sup>15</sup> eal spýlc he of mýcele spýnce come . 7 ealle he byþ gefpenceb . 7 bute he þe hraþur gehæled beo : hýt cumð<sup>16</sup> hým to mýcele ýfele . þuf man hīne sceal læcnīe . he hīne forhabban pýð feala cunna metaf . 7 brencaf . 7 pýð gebræb flæsc . 7 pið ælcef orffer flæsc . 7<sup>17</sup> þe cubu ceope . 7 ðrince

<sup>1</sup> soþ hýf, MS. ; but in margin uerum, that is, true.

<sup>2</sup> cýmb, MS.

<sup>3</sup> breost, MS.

<sup>4</sup> æðran flapab, MS.

<sup>5</sup> fah, MS.

<sup>6</sup> hrigge, with f written over, between g and e.

<sup>7</sup> spice, MS.

<sup>8</sup> tacnuge, MS.

<sup>9</sup> cym, MS.

<sup>10</sup> yt, MS.

<sup>11</sup> ur, MS., with mark damnatory.

<sup>12</sup> hýf, MS.

<sup>13</sup> hýfela, MS.

<sup>14</sup> heafobeb, MS. ; the penman was very careless.

<sup>15</sup> gehesegub, MS.

<sup>16</sup> cum, MS.

<sup>17</sup> Omit 7.

## 52. For the same.\*

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

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\* Compare this section with Leechbook II. xlvi 1.

fol. 93 a.

leoht pȳn . ꝥ hȳm ne þyrſte . Ac ceope hpȳtelf  
 cubuþf ſæb . ⁊ fifſingran<sup>1</sup> ælce dæg . ær he etan . ⁊  
 pite þu ȳepȳlice ȳif he mið earfoðnyſſe hpeft . ⁊ hȳt  
 ut hræcþ . þanne ȳs<sup>2</sup> ꝥ clænfunȳa þara breoſta .  
 þanne ſceal he etan . driȳne hlaf . ⁊ cȳfe ne cume  
 he on nane cȳle . þe hpile þe he ſeoc beo . ac beo  
 hȳm on permum huſe . ⁊ hæte hȳm man bæþ . ſpa  
 hraþa ſpa hȳf riſa gobȳge . ⁊ þim þanne earixena pȳt-  
 ruman .<sup>3</sup> ⁊ glædene more . ⁊ ſpearte mĩntan . ⁊  
 mucȳpurt . ⁊ driȳge to duſte . ⁊ de þær æcern to . oþþer  
 hpætena flȳfma mengc togæbera meng þar þanne huniȳ  
 to . ⁊ pȳnberigera codbef . ⁊ picef ſum dæl . ⁊ hpȳttre  
 goſu ſmere . ſeoð þanne eall togadera . on anu nĩpe  
 croccan . nĩm þanne pulle þe ne com næfre apaxen .  
 pȳre cliþan þær of . leȳe þær uppa þa ſealfe pel piȳce .  
 pȳrð þanne to þan breoſtan . ſpa hæte ſpa he hatteft  
 foȳberan mæȳe . þanne þeo beo acoleð<sup>4</sup> leȳe oþerne  
 pearme þar to . ⁊ do þuſ ðe hpȳle hȳm þearf fȳ . pȳrce  
 hȳm drenc gode . þe æȳþer clænſiȳe ȳe þa breoſt . ȳe  
 þane innop . ⁊ bace hȳm man . þanne<sup>5</sup> pearmen hlaf .  
 be heorþe . ⁊ ete þanne manȳge dægelf þane hlaf þe  
 pȳrm . ⁊ þim eft cice ne mete . ⁊ permob . ⁊ lauberigan<sup>6</sup>  
 ⁊ hpȳtt cubu<sup>7</sup> oþer ȳerufoðne<sup>8</sup> ele to . ⁊ gnið eall  
 togadere mĩð ele . mið eall . pȳrme þanne<sup>9</sup> þa breoſt  
 to heorþan . ⁊ ſmȳte hȳ þanne mið þare ſealfe.<sup>8</sup>

Ad iðem.

Eft nĩm cice ne mete ⁊ ſeoþ on pĩne . do þanne ele  
 to . þe beo of frenciſſen hnutu . ⁊ drince þæt.

<sup>1</sup> fringran, MS.<sup>2</sup> hȳt, MS.<sup>3</sup> pȳtrũma, MS.<sup>4</sup> þane, MS.<sup>5</sup> hȳtt cubu, MS.<sup>6</sup> Insert do ; or read cubu as  
cubu do.<sup>7</sup> þane, MS.<sup>8</sup> ſcealfe, MS.



cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich<sup>a</sup> and of five-fingers every day before he eats; and do thou carefully learn if he cougheth with difficulty and hreaketh it (*the flegm*) out, for in that case it is the cleansing of the breast. Further, he shall eat dry bread and cheese, and let him not come into any chill while he is sick, but be in a warm house; and let one heat him a bath as soon as his condition amendeth. Then take roots of water rushes, and root of gladden, and swart mint, and mugwort, and dry *them* to dust, and add thereto acorns or wheaten bran (?); mingle them together; then mingle honey with them, and husks of grapes, and some portion of pitch, and grease of a white goose; then seethe all together in a new crock; then take wool which never got washed, work a poultice thereof, lay the salve pretty thick upon it, then tie it to the breast as hot as *the man* can bear it; when it is cooled, lay on another one warm, and do thus as long as he may require it. Work him a good drink, which shall both cleanse the breast and the inwards, and let one also bake him a warm loaf at the hearth, and let him eat for many days the warm loaf. Again, take chicken meat and wormwood and laurel berries and mastich or oil of roses, and rub up all together with the oil, all at once; then warm the breast at the hearth, and smear it then with the salve.

### 53. For the same.

Again, take chicken meat and seethe it in wine, then add oil which is made of French nuts, and let *the man* drink that.

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<sup>a</sup> Seed of a gum; implying an error.

ƿyð þan ſcearpan bane þe betƿeox þan breoſtan<sup>1</sup>  
byþ.

fol. 93 b.

þuſ man ſceal ƿyrcean þane clīpan to þan ſcearpan  
bane . þe betƿeox þan breoſtum byð . ȝif hȝt far fīȝ .  
nīm ealðne<sup>2</sup> ſƿýneſ nīfel . tƿeȝea punða ȝeƿiht . ⁊  
ƿeƿaſ fȝx ſcýllīnga . ȝeƿýht . ⁊ eleſ ſƿa mýcel . ⁊ þæt  
ſæpp of cýpreſſo . ſƿa micel . ⁊ fearref ſmere . fīf  
ſcillinga ƿýht . ⁊ ƿauecīf fīf ſcillinga ȝeƿýht . ⁊ ýſopa  
feoper<sup>3</sup> ſcillinga . ƿýht . ⁊ galpanan . feoper ſcellinga<sup>4</sup>  
ƿýht . ⁊ beferes . herþan . feoper<sup>5</sup> ſcillingaþ ƿiht . ⁊  
hƿitere goſe ſmere aneſ ſceallīngeſ . ƿýht . ⁊ euforbeo  
ſƿa micel . ⁊ ƿýne æl toȝaðere . ⁊ ðo in ane boxf .  
⁊ nīme fýþþan ſƿa oft . ſƿa he beþurfe .

Ab jðem.

Eft . ſona to þan ýlcan nīm nīpe butera . tƿeȝen  
ðæleſ . ⁊ þane þribban ðæl nīfeſ húnīȝeſ . ⁊ ane goðe  
cuppan fulle . ƿīneſ . ⁊ hæƿ þæt ƿýn on ane clæne  
panne . ⁊ þanne hȝt ƿel hæƿ byð . ðo þ húnīȝ . ⁊ þa  
butera þæto . ⁊ fýle hȝm þanne ðrinca fæſtenðe ane  
cuppan fulle .

Ab Vmbilicum.

þiſne læceðon man ſceal ðo þan manne ſe hīf naful-  
ſceafſt īntȝhþ . Ȥīm eorne leaſ . ⁊ ſeoþ . ⁊ ƿrȝð þanne  
þa hæƿ uppan þane naſelon .

Ab jðem.

Eft ſona to þan ýlcan . Ȥīm hƿit cuðu ⁊ ƿeremoð .  
⁊ cicena mete . ⁊ ƿýll eall toȝaðere . nīm þanne þa

<sup>1</sup> breoſtran, MS.

<sup>2</sup> ealbe here is pointed for erasure  
in MS. ; a curious sample after so  
many false concords.

<sup>3</sup> feorper, MS.

<sup>4</sup> feorfer ſcelliga, MS. ; mere blun-  
ders.

<sup>5</sup> feorfer, MS.

## 54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones\* four shillings weight, and grease of a white goose one shilling weight, and euforbia as much, and pound all together and put into a box, and afterwards take as often as he need.

## 55. For the same.

Again, for that ilk, take new butter, two parts of it, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

## 56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

## 57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

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\* Castoreum, doubtless.

pyrta ⁊ streupa uppa ane clæpe ⁊ bynd swa hate uppa þane nafelan.

pyð<sup>1</sup> heortan ⁊ sibane fore

Ab morbum cordis ⁊ lateris.

pyð heortan ge fyðu unhæle.

fol. 94 a.

þine læcebom mann sceal ðo þan mann þeo beo on heora heortan ge fyðu unhæle. þu þu scealt þat yfel ongýta. on þan manne. hým byð<sup>2</sup> hyuene eall spýlce he si eall to brocen. ⁊ he hpest spýpe hefelice. ⁊ micelne hefe gefret. æt hýf heortan. ⁊ þat he ut hræcþ. byþ spýpe þíce. ⁊ hæfet hpýt hýp. þan scealt þu hýne þu lacnizean. Lþm grene helða. ⁊ cnuca hý. spýpe smale. ⁊ ným ane æg. ⁊ þa purt<sup>3</sup> ⁊ spýng togadere. ným þanne spýnef smere. ⁊ ana clæne þanne. pylle þanne þa purt mib þan æge. on þan spunef smere. innan þare þanne. fort hýt zenoh beo.<sup>4</sup> ⁊ file hím fæstenða eta. ⁊ æfter þan he sceal fæsten seofan tibe. ær he ænigne oþerne mete etan. ⁊ gif nabbe grene helða. nýme þat duft. ⁊ mæcige mib þan æge ⁊ bruce. þyssel læce cræft forþ he byð hæl.

Ab eof qui nimis saluam conspuunt.

þis sceal þan manna to læcræste þe spýpe hýra spætl ut spipaþ. ⁊ hý habbaþ spýpe<sup>5</sup> heue maþan. þanne yf gob þ mann fore sceapie hþanne seo seocnýffe sig. for þan þeof æble [ne] eþlað<sup>6</sup> ælce manne gehce. fume men hýt eagles<sup>7</sup> of þas heafebes pæten. ⁊ fume men hýt eagles þanne hi fæstenðe beoþ. ⁊ hý spýþust hýre spætl

<sup>1</sup> þu, MS. This line is by the rubricator.

<sup>2</sup> byð, MS.

<sup>3</sup> prut, MS.

<sup>4</sup> A word such as hýpþeb, *fried*, is wanting.

<sup>5</sup> Four words are twice written in MS.

<sup>6</sup> eþlaþ, MS.

<sup>7</sup> eagles hof, MS.; but the former word, when it comes again, has had 1 inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out breaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done*, and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut spīap̃ op̃<sup>1</sup> h̃y fulle beop ⁊ næfre h̃y ne sp̃ycaþ . ac þanne h̃i hungrie beop . þu miht þa adle gecnapa . forþan of þara hæten byþ þ̃ sp̃at̃l tolýseb . ⁊ þa<sup>2</sup> micle sp̃at̃l of þara mýcele hæte . eallþa þ̃ treop þ̃ man on heorþe legef . for þare mýcele hæten þe þ̃ treop barned beop þare p̃ýlþ ut of þan ende pater þuf þu h̃ýne scealt læcgñe . Ʒ̃m gingýfran . t̃elf penega p̃ýht ⁊ piperef feoper . ⁊ t̃pentiga penega gep̃ýht . ⁊ hunige heah̃ta ⁊ feorpertig penega gep̃ýht . meng þanne eal þaf to gadere . ⁊ fille h̃ým fæstende etan : þar of t̃pege sticca fulle . oþþer þru .

## Ad acidiua.

p̃ýþ þ̃ hæte pæter þe sc̃ýt upp of þan breosten.

fol. 94 b.

AD ACIDIUA þ̃ h̃ýf þ̃ hæte pæter þe sc̃et upp of þan breostan . ⁊ h̃p̃ýlan of þa mæge . þanne sceal he drinca fif handfulle<sup>3</sup> scealt̃ef pæter̃ef ⁊ ñím eft sona permodesf sæb . ⁊ seop̃ h̃ýt on pætere ⁊ menge þæto p̃ýn . ⁊ dr̃ínce h̃ýt þanne . eallþa ñím . þro piper corn . oþþer fif ⁊ hete h̃ýt . Eft ñím bettoñica . anef sc̃ýllingaf gep̃ýht .<sup>4</sup> ⁊ seop̃ on pætere . ⁊ file h̃ím drinca fæstenda . Ʒ̃m eft ruban . ⁊ enuca ⁊ lege h̃ý þanne on eceb . ⁊ file h̃ým fæstende dr̃ínca . Eft sona ñím lufesticef sæb . ane handfulle : ⁊ ete h̃ýt .

## Potus prouocans vomitus . ad uomitum.

þef lacecraeft sceal þan mann þ̃ sp̃īpan pyllan . Þýte þu gep̃ýflice þ̃ se speau drenc deap̃ him mýcel gōb . ⁊ fultum . ge on þa breostan . ⁊ on heort ge fīða . ⁊ on þarra lungane . ⁊ on þare milta . ⁊ on þan innoþ .

<sup>1</sup> of MS. ; a frequent corruption for oð.

<sup>2</sup> Read þat.

<sup>3</sup> So MS.

<sup>4</sup> gep̃ýht, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there welleteth water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart and sides, and in the lungs, and in the milt, and in the inwards, and in the

fol. 95 a.

⁊ on þan mæga . ge on ealle þa ýfele pæta þe pýþinna  
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe brenc  
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc<sup>1</sup> þing fpa þar peaxan þe  
 býð : to ýfele in þan mann . þur þane brenc he sceal  
 beon gelyþegob . ⁊ alýfed . þe fpæu brenc ýf gob ær  
 mete . ⁊ betra<sup>2</sup> æfter mete . forþan þe ealbe læcef hýt  
 þuf prýtan . þat seo faſtnýſſe þæf ýfelef pætan on þan  
 heafede . ⁊ þ oferflapende ýfel on þan breoftan : býð  
 aſtíreb æfter þan mete . ⁊ ſe ýfela pæta on þan  
 gellan býð eac aſtíreb . þanne þur þane breng : he býð<sup>3</sup>  
 afeormub . ⁊ ne geþaſaþ þ þær ænig ýfel pæta beo  
 gefamnad . innan þan mægen . ¶ þuf þu ſcealt þane  
 fpæap brenc pýrcean . Lþim ſmale napef . ⁊ lege hý on  
 eceb . ⁊ do þar hunig to . ⁊ læt hý licgean ane niht  
 þær on . ofgotene . ete þanne a morgen . fort he full  
 fý drince þanne after pearm pæter . Lþim þanne an  
 feðere . ⁊ býppe on ele . ⁊ ſtýnge on hýf muþ . opper  
 huſ fingerf do on hýf muþ . þ he þane fpæu brenc  
 aſtýrie . ⁊ eft ſona . Lþim cuppan fulle pæteref ⁊ ſealt  
 ⁊ meng fpýþe to gadere . of<sup>4</sup> þ ſealt moltan fý . do  
 hýt þanne on ane croccan an nýht . ním hýt a morgen  
 ⁊ breahne hit þurh linnen clæþ . ⁊ fýle hým drinca .  
 þanne ſe brenc hýne ſtýrge . þanne file hím drince  
 gelomlice pearm pæter . þ he þa bet ſpipe .

## Potus leuior ab vomitum.

And eft gýf þu pýlle file hým leohtran breng . Lþim  
 þanne pearm pæter . ⁊ fýle hým drincan . þuppe þanne  
 a feþer on ele . ⁊ do on hýf muþ . opper hýf fíngref  
 ⁊ he ſpiþ ſona . Eft ſona enblufan leaf of bulgagine  
 of geot hý ane niht . miþ pýne . þanne on morgen ním

<sup>1</sup> Understand or read fpa hýlc.<sup>2</sup> bera, MS.<sup>3</sup> byð, MS.<sup>4</sup> Understand ob.



maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinegar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it *to the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that he may spew the better.

## 62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put his fingers down his throat*, and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

fol. 95 b.

þa leaf 7 cnuca hý on treopenum fæte. 7 of geot hý  
mib þan ylcan pýne þe hý ær ofgotene pæran 7 file  
hým ðrincan. 7 þim eft eallan pýrte þof fpa pearm  
tpegea bælef. 7 hunigeþ þan þriððan bæf. 7 meng to  
gubere 7 file hým ðrincan faftenbe. 7 nim eft fpana<sup>1</sup>  
grene cýrfætan an handfulle. 7 ðo hý on pýn. 7 ðo  
þar to hunige. 7 ðo hý on ealu. 7 file ðrinca. 7 eft  
fona nim curfettan pýrtruman. 7 cnuca hý. 7 þring  
þær of anef ægef ſculle fulle þæf þofef. 7 elef æne  
ægef ſculle fulle. 7 ellan pýrte. þurtrumem. nim  
þanne 7 cnuca hý. 7 þring. þær of ane ſculla fulle. 7  
tpegra æger ſculle fulle pýnef. 7 meng eall to gabere  
7 file hým ðrincan on ſtuf baþe.

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann ſceal ðon manne þ þpýþe ſpīþþ.  
7if pullaþ þæt hit aſtonðen. þ greccaþ hateþ apoxerrif.  
þ finden þa menn: þa after þan þe hý hure mete  
habbaþ 7eþgeþ: þ hīne ſceollan aſpýpan. 7 hþýlan  
ær hý etan. hý ſpīþþ. 7 þe mæga fargað. 7 þe innoþ  
to ſpýlþ 7 he býþ on ælce līme 7þerzi. 7 ſīnganhce  
hým þurft. 7 ſe anſīne. 7 þa fet beoþ toſpollen. 7  
hiſ anþlita býþ blac. 7 hiſ miġga: býþ hþit. 7 he  
ſceal 7elomehce mīgan. ¶ þuſ þu ſcealt hīne hræblice  
læcnīge. 7if þa ylba habbe: læt him bloð. of þam þa  
foten. býneþan ancleope.<sup>2</sup> fpa ſi þ bloð forlæte þ  
ealluga ſe ſeocca ne 7etorīge. 7 þa þīng þe þane maġen<sup>3</sup>  
healbeþ. þ hý næfre for þan forþýrþan. 7 þeo oþru  
bloðlæſe yf. þe þu þane ſeoccan læcnīge ſcealt. þ yf  
þ þu hým ſcealt lætan bloð. under þare tuncgan þ  
þeo bloðlæſe þane mann alīhte. 7 æfter þ ſeo bloðlæſe  
ſi 7efylleð: þu hine ſcealt ſcearpīgean. nīm þanne

<sup>1</sup> Understand ſona.<sup>2</sup> ancleope, MS.<sup>3</sup> We must understand here fromthe context þ maġen not þone  
maġan.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give to *the man* to drink in a stove bath.

### 63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξέμωσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him bleed from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him bleed under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

sealt ⁊ gnið þa punða mīð . nīm þanne cūcena mete .  
 ⁊ pylle cærſen . ⁊ eorme leafef ſæb . ⁊ feop hý on  
 pætere . hponlice meng þar to ele . ⁊ hunige . ⁊ pyre  
 þanne clýþan þerof . ⁊ lege þarto þru bægef . ⁊ þre nīht.  
 Eft ſona nīm glabenan ⁊ hlutter pic . ⁊ meng to gadere .  
 ⁊ ðo to ele ⁊ pex . ⁊ beferes herþþan ⁊ galpanan . ⁊  
 panic . ⁊ hpyt cudu . cnuca þanne eall þaf to gadere .  
 ⁊ maȝce to gadere . meng þarto þanne ecebe ⁊ pýrce  
 clýþan of þiſſum . ⁊ lege þar to. ¶ Eft ſona nīm alepen  
 ⁊ mýrra . ⁊ hpiȝt cudu . ⁊ ægra hpiȝt . meng eall to-  
 gadere. L̅þim þona acuma . ⁊ pýlle þar on . ⁊ lege  
 aforenan renanȝen<sup>1</sup> þane mæȝe . ⁊ after þýſſun nīm  
 peremod ⁊ ðýle . cnuca to gadere . nīm þanne ele ſeoð  
 þa pýrta . pýrma þanne þa fet . ⁊ þa hanða . pýrce  
 þanne clýþan of þiſſe pýrta . ⁊ býnð ſpyþe to þan  
 handan . ⁊ to þan fotum ⁊ mýð ſpyþe ðrigeon handum  
 ſtraca zeornlice þane innop . ⁊ æfter þiſſum unbýnð þa  
 fet . ⁊ þa hanða . ⁊ ſmýre hý lange hpile mið þare  
 ſealfe . ⁊ forhabban hýne pýð mīcele gangaf . ⁊ nīm  
 zetemfub melu . ⁊ bac hým anne cūcel of . ⁊ nīm  
 cumín . ⁊ merceſ ſæb . ⁊ cnebe to þan hlafe ⁊ ſýle hým  
 etan hneſce ægere . mið þan hlafe . ⁊ hetan pín-  
 hnutena<sup>2</sup> cýrnlef . ⁊ amigðalaſ . ⁊ opera hnutena cýrnlu .  
 ⁊ pýrce hým blaċne bríuþ . ⁊ forhabbe þa hýne : pýð  
 ælc þpealb . ⁊ ȝif he after . ⁊<sup>3</sup> ſpipe file hím ðrincan  
 hluttur ecebe ær he eta ⁊ after hýf mete. ¶ Pýð þan  
 ylcan . ným bettonican ſpa grene . ⁊ gnið hy . on pætera .  
 ⁊ ðo þonne ſum ðæl hunigeſ to ⁊ file ðrincan fæſtenðe  
 ane cuppan fulle. L̅þim eft bettonican þreora ſcýllange  
 ȝepýht . ⁊ ſeoð hý on hunige ſpeþe ⁊ ſure hý zelom-  
 lice . pýrce þanne ſpa greate clýmppan feopur þa litle  
 æcceran . ⁊ file hým þan fæſtenðe etan . on pearmum  
 pæteran . feopur bægef ælc ðæ ane clýne. ¶ Eft nīm  
 ſaluſiam ane hanð fulle . ⁊ cnuca hý ſpyþe ſmale . ⁊

fol. 96 b.

<sup>1</sup> Read aſoren anȝen, (aſopan  
 onȝean).

<sup>2</sup> pinhutena, MS.

<sup>3</sup> Strike out ⁊.

rub the wounds of the scarification with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts in it; then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let the man refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the stone pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to the man fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give them to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nīm tƿelf pīper corn . ⁊ gnīb .<sup>1</sup> hȳ smæle . ⁊ nīm þanne ægru . ⁊ spīng ho to gædere . mid þam pȳrtum . ⁊ mid þan pīpore . ƿīm þanne<sup>2</sup> ane clæne panne . ⁊ hȳrste hȳ mid ele . ⁊ þanne hȳ beon cole ete hȳ þanne fastīnde . ¶ ƿīm eft dȳleƿ sæðef tƿelf penega gepiht . ⁊ pīperes alƿa fela ⁊ cimenes ƿa fela ⁊ gnīb hit to buƿte . nīm þanne mīntan ⁊ seoð hi on ƿætera ⁊ bo þær to gehƿæde pȳn . drīnca þanne he pȳlle to hȳf bebde . ¶ Eft sona gif se man spīpan ⁊ he ne mæge etan : fȳle hīm drīncan elenann pȳtrumann . oþþer ualerīanam leaƿ . oþþer mȳllefolȳam pȳð pȳne gemenggeb . ¶ Eft sona gif man fȳ gepanulīc þ hȳne þȳrete . nȳm lubeƿīcan nȳpepearde . ⁊ gnīb on pīne . ⁊ on ƿatera ⁊ file hȳm drīncan . ¶ Eft sona nīm elenam ⁊ spēlter . ⁊ seoþ on pīne ⁊ file hȳm drīncan . þīf ȳf seo selesta drenc . pȳð þ bȳoc . ⁊ pȳð þan ȳlcam genȳm . hƿīrcube ⁊ alepan . ⁊ mīrra ⁊ gīngīferan . ⁊ cȳmen . ⁊ grīnb hȳ eal to gædere . ⁊ bo hunīg to . ƿa fela ƿa þærƿ fȳ . ƿīm þanne līnne clæð ⁊ leze þa sealfes uppan . bȳð<sup>3</sup> þanne ofer þane mægen . þanne clænƿaþ þa scealfes þane īnnop . ⁊ þa perīnȳfīa aƿez gebed . ⁊ þane mægan gepȳrmþ . ¶ Þȳþ þan ȳlcan . nīm spēlfes ehta penega gepȳhta . ⁊ cnuca hīne smale . nīm þanne an hrere bræð æg . ⁊ bo hȳt an īnnan . ⁊ file hȳm etan . Eft sona gif þu pȳlt þe perīnȳfīa aƿez don . of þan mann : þanne þat ȳfel hȳne gepreadne hæƿð of ðe þurƿt aƿez adon . ƿīm hȳt cudu ⁊ gȳngȳfere . ⁊ recelf . ⁊ laupīnberīgean . ⁊ coƿt ælcef þīfīa emfela . nīm þanne . of oþþrum pȳhmentum ane stīccan fulne . ⁊ gnīb hȳ eal to gædere . ƿīm þanne ƿateres tƿegen ðalef .<sup>4</sup> ⁊ pīnes þane þrīððan ðal . meng þanne eall to gædere fȳle hīm drīcan .

fol. 97 a.

<sup>1</sup> Read grind or guid : also þāne :  
ægru is glossed oua.  
<sup>2</sup> Read þāne.

<sup>3</sup> For bimb.

<sup>4</sup> ðalef, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλτος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

AD emoptōycōf . latine dicitur Relectatio.<sup>1</sup>

Ad emoptōycōf þ̅ greccaf hateð amatoftax þ̅ ýf on lebene ure zenemned . relectatio.<sup>1</sup> ⁊ on englisc ýf haten blob ríne . þuf hím egleþ fe blob ríne . hpilum þurh þa nofa hým ýrnþ þ̅ blob . hpilum þanne<sup>2</sup> on arfganga fitt hýt hým fram ýrnaþ . ac þa ealde læcef sæban . þ̅ þeof þropung ýf gefet of feofer þingum ; þ̅ ýf of þan breofte . ⁊ of þan magan . ⁊ of æbran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf prat . Gif hýt on þan breofte býð .<sup>3</sup> opper on þan magan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan æbran . opper of þare bladre : þu miht þurh þane miggan hýt gecnapen .

fol. 97 b.

## Si dolor ⁊ i[n]firmitas fit in visceribus.

gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapen . Ðis býþ ongyton on fume manne . þ̅ þ̅ blob hým ut of þan heafobe ut pýlþ . ⁊ on fuma hpilum þ̅ hýt ut fpiþnþ þur þa tpa lutan þurlu þa innan þara ceolan beoþ . forþan þa æbran beoþ to brocone þa inna þa þurlu beoþ . ⁊ hpilun of þare ceolan þ̅ blob ut pýlþ . hpilum of goman . hpilum of þan fcearpan banum þe býtpeox þan breoſtan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan magen . hpýlum of þam innoþe . hpilum of þan lebdune . ¶ þis ýf þ̅ gefceab þara lacnunge . gif þat blob oþ þan heafobe pýll . þuf þu fcealt hýt azytan he hpeft hefelice . ⁊ finðrig blob he ut racþ . þane gif þa aðra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

<sup>1</sup> Relect'atio, MS. ; ure must be struck out.

<sup>2</sup> þane, MS.

<sup>3</sup> byð. MS.



## 64. AD αἱμορροϊκούς.

For those troubled with blood spitting,\* which the Greeks call αἱματόσταξ, which is in Latin named Reiectatio, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence*; but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine.

Galen. vol. viii.  
p. 264. ed.  
Kühn.

## 65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the faecal discharge. It is ascertained of some men that in them the blood welletth out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood welletth out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out breaketh blood separately: if the veins be burst within the holes, then

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\* That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . ingehpýrþ.<sup>1</sup> ⁊ he  
 aȝýnþ to breccanne þanne<sup>2</sup> to spípanne . þanne ȝif hýt  
 cump of þare þrotan . þuf þu hýt scealt aȝitan . þanne  
 he hpeft . þanne smýt hýf tunge . ⁊ he ut hræþ<sup>3</sup>  
 purmsig blob . ⁊ þeo þrutu býþ mib fare zemenged .<sup>4</sup>  
 fpa fpiþe þ he hýt utan gefret . ȝif hýt of þan goman-  
 butan blode . ⁊ fpiþe ut hreæþ . þanne to ðo þu hýf  
 muþ . ⁊ hapa hræþer hýf ceafaf fin tofpollene . ⁊ he  
 eapelic nan þing forfpoligon ne mæg . þanne ȝif hýt .  
 of þan fcearpe bane býþ : þ he farlice hpeft : ⁊ blob  
 ut fpiupþ : ⁊ micel blob aftýreþ . ⁊ ȝif ȝæð hýf breoft  
 beoð ȝefargude þanne pite þu ȝepýflice : þ þa abran to  
 brocene . þe on þa þurlun fýnð . ȝefette . þanne ȝif  
 þat blob . of þa lungune cýmþ : þ aȝýt þu hýt þuf .  
 ȝif þat blob beo fpýþe read . ⁊ clane ut to spípanne .  
 ⁊ he mib hpoftan hýt ut hræþ butan alcum fare .  
 ȝif þat blob<sup>5</sup> of þan innoþe flope . þ pýte þu þ fin-  
 don punða on þan þearmum .<sup>6</sup> ⁊ þanne he to arifanga  
 gæþ : þanne þ hým fram gæþ býþ fpýþe pýþ blode  
 zemenged . ⁊ þanne ȝif hýt býþ . of renýf opper þan  
 lenbene þanne<sup>7</sup> cump þ blob of þara blæbbran . ⁊ þ  
 he mýhþ :<sup>8</sup> býþ fpeart . opper hpýt<sup>9</sup> opper read . for-  
 þan of ýfelre able becýmþ þif þing on þan mann .  
 þuf þu hýne fcealt lacnige ðo hýne on pearme hufe .  
 ⁊ on beorht . ⁊ bebbe hýf beð mýð mor fecge . oppan  
 þara eorþa . ⁊ he hýne fceal forhabban pýþ fela þingaf .  
 þif ýf ærefc pýþ micele fpæce . ⁊ pýþ ýrfunga . ⁊ pýþ  
 hameð þing . ⁊ fram alce furperfetum flæfce . ⁊ fram  
 fmýce . ⁊ fram alce unȝepilde . forþan þa abbran berftað  
 hpila for þan micelef blobes þinge þe on þin<sup>10</sup> lichama  
 ⁊ on abbra býþ .

<sup>1</sup> ungehpýrþ, MS.<sup>2</sup> þane, MS.<sup>3</sup> For hræþ.<sup>4</sup> Rather ȝerpenceb.<sup>5</sup> þan blob, MS.<sup>6</sup> þeapnū, MS.<sup>7</sup> þane, MS.<sup>8</sup> Glossed mīngit.<sup>9</sup> hýt, MS.<sup>10</sup> For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew : further, if it cometh from the throat, thus thou shalt understand it ; when he coughs, then it smudgeth his tongue, and he hreaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside ; if the expectoration comes from the fauces without blood, and he strongly hreaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and “ disturbeth much blood,” and if besides his breast is made sore ; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus : if the blood be very red and clean to spit out, and he hreaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts ; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him : get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth ; and he must refrain himself from many things ; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience ; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Jpocraf dicir quod quidam plures<sup>1</sup> venas quam [alii habeant].

fol. 98 b.

~~Jpocraf se læce arwurde~~ þ on sumum lichama beoþ  
ma addra þan[n]e on fume . 7 þe lichama hýþ pearmra  
þanne se þe smaran<sup>2</sup> addran 7 þa spa feapa ann beoþ .  
þanne<sup>3</sup> þe lichama 7 þa addran beoþ þæs ýfelan blobes  
fulle . þanne scealt þu hý læten blod on þan earme .  
gif he þara hulbe<sup>4</sup> habban . 7 pýrc him siþþan tpezen  
fisce clýþan . 7 bind oþerne betpex þa sculbru . oþerne  
betpoex þa breofte . 7 fýle hým ealra ærest etan ge-  
brædne spam . 7 gif þ blob ut pealle . oþan heafode .  
þanne cnuca þu spam . 7 ním pæter 7 hunig 7 meng  
togadere . 7 file hým drincan . 7 hým þanne ecede 7  
hunig . an meng to gadere . 7 hým þanne<sup>5</sup> an seþere . 7  
dýppe þar on . 7 smýra þanne þa stope mid . Loca hpær  
þ blob utpealle . gif þu þa stope geracen mægen . gif  
þæt blob of þara ceolan ut pealle<sup>6</sup> ným cole<sup>6</sup> spogi-  
am . 7 spam . 7 sealt . 7 cnuca eall to gadere . 7 býnd  
þanne þane clýþan uppa þa protan . 7 file hým ærest  
drincan<sup>7</sup> finul on hluttrum<sup>8</sup> pîne . 7 file hým etan  
nýpe beo blæd . 7 hým býð<sup>9</sup> sona bet . ¶ And gif þæt  
blob on þara lungane si þanne<sup>10</sup> ním pegbræðan 7 cnuca  
hig . 7 pring þar of þ pos 7 drinc . ¶ Gif hýt býþ of  
þan scearpan bane þa betpex þa broesta býþ<sup>11</sup> þanne  
ným þu cealde<sup>11</sup> spam . 7 scealt . 7 cnuca to gadere .  
ným þanne<sup>12</sup> spongýam 7 leze þa scealfe on uppan . 7  
býnd to þan breostan . cnuca þane spam 7 do hîne

<sup>1</sup> Pluras, MS.

<sup>2</sup> For smalan ?

<sup>3</sup> þane, MS.

<sup>4</sup> For ylbo.

<sup>5</sup> þane, MS.

<sup>6</sup> By conjecture ceolbre, curd, curd

cake.

<sup>7</sup> So MS.

<sup>8</sup> hluttrum, MS.

<sup>9</sup> byð, MS.

<sup>10</sup> þane, MS.

<sup>11</sup> By conjecture cealbre, pressed curds.

<sup>12</sup> þane, MS.

## 66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;<sup>a</sup> and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them bleed in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink: then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood wellet out; if thou may reach the place, if the blood wellet out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybread, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

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In Hippocrates nothing is to be found to this effect. In one pas- | sage he speaks of men, *ὅτι αἱ φλέβες εὐρεῖται*. Vol. iii. p. 433, ed. Kühn.

on patere . ⁊ drinca hýne butan fealt ⁊ gif he þare  
ýlbe habban þanne læt þu hým blod . ⁊ býnd þa scealfe  
to þan breofstan þanne.<sup>1</sup>

gif þ̅ blod of þan innoþe cumþ. vij'.

*MS. Cott. Tiberius A. III. fol. 40. b.*

7
 Eft if oþer riſe be þiſſum þingum þ̅ þu meht ritan  
 on bearn eacenum riſe hræþerneſ cýnneſ bearn heo  
 cennan ſceal . gif heo gæð late ⁊ hæfþ hole eagan heo  
 cenneð cnýht . gif heo hraðe gæþ ⁊ harað aþundene  
 eagan heo cenneð mæden cild . Eft oþer riſe zenim þa  
 tpa pýpta on hand þ̅ if lile . ⁊ riſe . þer to bearn-  
 eacenum riſe hat niman þæra pýpta ſpa hræþeræ ſpa  
 heo wille gif heo nimð lilian he[o] cenð cnýht gif heo  
 nimð roſan heo cænð mæden . Eft if oþer cræft be  
 þon gif þ̅ riſ mid þam helum ſcæpeð ſpiðor on þa  
 eorðan heo cenneð cnýht gif heo mid þam tan ſcæpeð  
 ſpiðor on þa eorþan heo cænneð mæden . Eft if oþer  
 riſe . gif þam riſe bið þ̅ hriſ upaſtigen heo cenneð  
 cnýht . gif hit býþ nýþer aſigen heo cenneþ mæden .  
 Eft oþer riſe gif riſ biþ bearn eacen feoþer monað  
 oþþe riſe ⁊ heo þonne gelome eteð hnýte oþþe æcean  
 oþþe ænige riſe bleða þonne gelimpeð hit hwiſum þurh  
 þ̅ þæt þ̅ cild biþ biſig . Eft if oþer riſe be þon gef  
 eteð fearneſ flæſc oððe ſammes oþþe buccan oþþe  
 bæneſ oþþe hanan oþþe gannan oþþe ænigeſ þara neata  
 þe ſcýnnan mæg þonne gelimpeð hit hwiſum þurh þæt  
 þ̅ cild bið hofoþode ⁊ healede .

fol. 41 a.

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

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Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

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## DE GENERATIONE HOMINIS.

*MS. Cott. Tiberius, A. iii. fol. 38 b.*

fol. 39.

Den onginð recgan ymbe mannes gecynde . hu he  
 on his modor innoþe to men gepýrðeð . ænert þær  
 mannes brægen bið geporðen on his modor innoþe .  
 þonne bið þ þ brægen utan mid reaman befezen on  
 þære rýxtan pucan. On oðrum monþe þa æðron beoð  
 geporðen . on lxxv. y þreo hundræd rcýtnan y lenznan  
 hi beoð toðælebe y þ bloð þonne flopeð on þa fet  
 y uppan þa handa . y he þonne býþ on limum  
 toðæleb . y to romme gearpað.<sup>1</sup> On þam þriðdum  
 monþe he biþ man butan raple. On þam feorþan monþe  
 he bið on limum rtaþolræft. On þam fiftan monþe  
 he biþ crica . y peaxeð . y reo modur lið ritleaf . y  
 þonne þa riðb beoð geporðen . þonne gelimprð þære  
 manigreald rap þonne þær býrþner lic on hire innoþe  
 rcýpizende bið. On þam rýxtan<sup>2</sup> monþe he býþ gehýð .  
 y ban beoð peaxende. On þam feorþan monþe . þa  
 tan y þa ringnar beoð peaxende. On þam eahtoþan  
 monþe him beoð þa breort þing pexende . y heorte y  
 bloð y he bið eall rtaþolræftlice geferet. On þam  
 niðoþan monþe ritodlice riþum bið cuð hræþer hi cennan  
 mazon. On þam teoþan monþe þ riþ ne gedizð hýre  
 reone zir þ bearn accenneð ne biþ . for þam þe hit  
 in þam mazon pýrð hit to reorhable oftoft on tipes  
 niht.

<sup>1</sup> gearpað, MS.| <sup>2</sup> uþam rýxtan, MS.



ON THE FORMATION OF THE FŒTUS.

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Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

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**PROGNOSTICS.**

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**DE OBSERVATIONE LVNÆ ET QUID  
CAVENDUM SIT.**

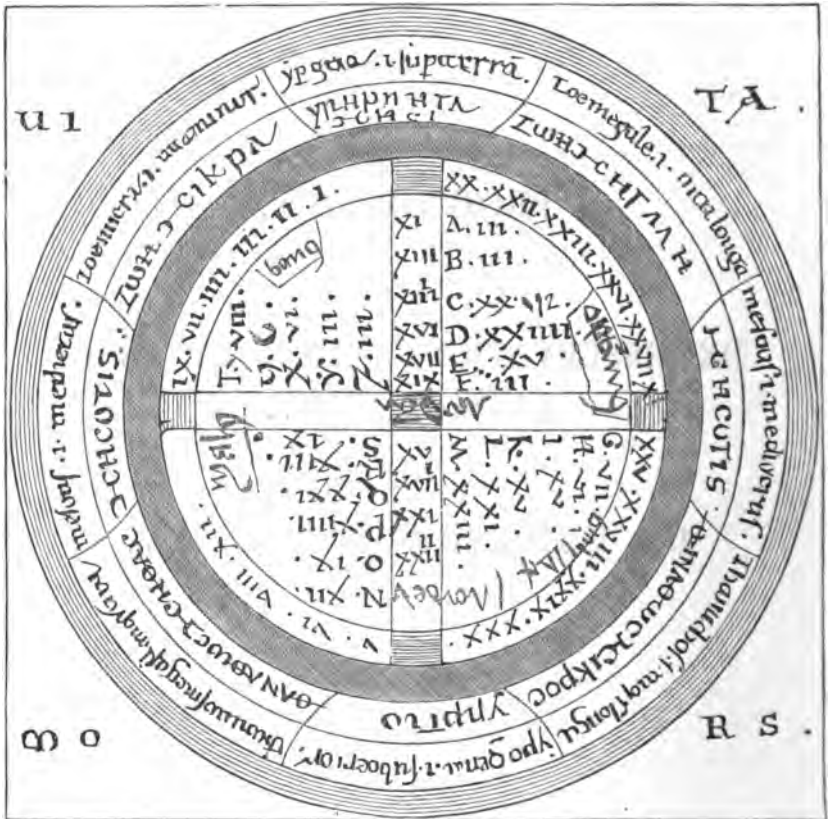
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**DE SOMNIORVM EVENTV.**

## PROGNOSTICS BY THE MOONS AGE.

*MS. Cott. Tiber. A. iii., fol. 34 b., 35 a.*

*MS. Cott. Calig. A. xv., fol. 121 b., 122 a.*



Lunæ i.

qui inciderit difficile  
euad&

Se pe afeald eaprod-  
lice he ætþint

Lunæ ii.

Cito confurg&

Raðe he ariþ

Lunæ iii.

Non euad&

He ne ætþint

Lunæ III.	Laborabit <sup>1</sup> et furg& .	He spincð ȝ apurð .
Lunæ V.	Tricabit & furg& .	He sipað ȝ apurð <sup>2</sup> .
Lunæ VI.	Non euad& .	Hæ ne ætƿint .
Lunæ VII.	Medicina fanabitur .	mib læcebome he bið gehæleb <sup>3</sup> .
Lunæ VIII.	Diu langu& & furg& .	Lange he ablað ȝ apurð <sup>2</sup> .
Lunæ IX.	Langu& .	He ablað .
Lunæ X.	Diu egrotat .	Lange he siclað .
Lunæ XI.	Periculo periclitat .	On fƿæcebneffe <sup>4</sup> he ðƿƿrð .
Lunæ XII.	Surg& .	He apurð <sup>2</sup> .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne tīman he siclað <sup>5</sup> .
Lunæ XIII.	Laborat & furg& .	He spincð ȝ apurð <sup>2</sup> .
Lunæ XV.	Periclitat .	He ðƿƿrð .
Lunæ XVI.	Locum mutabit <sup>6</sup> & furg& .	Stope he apent ȝ apurð .
Lunæ XVII.	Tricabit & furg& .	He sipað ȝ apurð <sup>2</sup> .
Lunæ XIX.	Similiter .	Call fƿa .
Lunæ XX.	Similiter .	Call fƿa .
Lunæ XXI.	Rem adiuvabit .	Ðingc he fultumað .
Lunæ XXII.	Langu& & furg& .	He ablað ȝ apurð <sup>2</sup> .
Lunæ XXIII.	Similiter .	Call fƿa .
Lunæ XXIII.	Diu langu& .	Lange he ablað .
Lunæ XXV.	Langu& & morietur .	Ablað <sup>7</sup> ȝ he fƿelt .
Lunæ XXVI.	Langu& .	He ablað .
Lunæ XXVII.	Tricabit & furg& .	He sipað ȝ apurð <sup>2</sup> .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc fƿiðe he lið ȝ fƿylt <sup>8</sup> .
Lunæ XXIX.	Eger euad& .	Seoc ætƿint .
Lunæ XXX.	Eger laborabit & furg& .	Seoc he spincð ȝ apurð <sup>9</sup> .

<sup>1</sup> Labor&, MSS.<sup>2</sup> apurð, T.<sup>3</sup> gehæleb, T.<sup>4</sup> fƿæcnaffe, T.<sup>5</sup> siclað, T.<sup>6</sup> mutabit, C.<sup>7</sup> he ablað, T.<sup>8</sup> fƿelt, T.<sup>9</sup> purð, T.

fol. 126 b.

Ða ealðan læcef gefetton on lebon bocum ꝥ on ælcum monðe beoð æfre tpegen ðazaf þa fýndon fpiðe ðerigendlice ænigne ðrenc to ðrincanne . oþpe blob to lætenne for þam þe an tid if on ælcum þara ðaza gif man ænige æððran zeopenað on þara tide ꝥ hit bið hpleaft . oððe langfum far . þæf cunnede fum læce 7 let hif hofpe blob on þære tide . 7 hit læz fona deað .

Nu fýndon hit þaf ðazaf fpa fpa hit hep onfezð.

Se forþma ðæg on martio . þæt if on hlyðan monðe 7 fe feorða ðæg ær hif enðe.

On þam oðrum monðe þe pe appelif hatað fe teoða ðæg if ðerigendlic . 7 fe ænblýfte ær hif enðe.

On maiuf monðe fe þriðða ðæg if ðerigendlic . 7 fe feorða ær hif enðe.

On iuniuf monðe fe .x. ðæg . 7 ær hif enðe fe .xv.

On Iuliuf monðe fe .xiii. ðæg . 7 ær hif enðe fe .x.

On aꝥufuf monðe fe .i. ðæg . 7 ær hif enðe fe .ii.

On feptember monðe fe .iii. ðæg . 7 ær hif enðe fe .x.

On october monðe fe .iii. ðæg . 7 ær hif enðe fe .x.

On nou[em]ber monðe fe .v. ðæg . 7 ær hif enðe fe .iii.

On Dec[em]ber monðe fe .vii. ðæg . 7 ær hif enðe fe .x.

On Ianuariuf monðe fe .i. ðæg . 7 ær hif enðe fe .vii.

On februariuf monðe fe .iii. ðæg . 7 ær hif enðe fe þriðða.

Pe gefetton on forpeapðan þiffene enðebyrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annꝥinn æfter nihtan zetele ealles þæf zeapef . 7 fe ælmihtiza 7oð on þam monðe gefceop ealle gefceapta.

Nu eft be þam monan if mýccelum to þarmienne ꝥ man on .iiii. nihta ealðne monan oþpe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

fol. 127 a.

menn blōð ne læte swa uf bec seggað ær þam þe se mona ⁊ seo sǣ beon anræde . ac þe gehýrðon seggon sumne þisne<sup>1</sup> mann þ̅ nan mann ne leofode þe him blōð læte on ealra halgena mæsse dæg . oþþe ȝif he ȝeƿundod swære . nis þis nan ȝiflung . ac ȝise menn hit aƿunden þurh þone halgan ȝisdom swa heom ȝod ælmihtig ȝeðiht.

Ðreo ðaȝaf sýndon on .XII. monðum mid þrum nihtum on þam ne bið nan ȝisemann akenneb . ⁊ swa hƿýlc ȝærneb mann on þam ðaȝum akenneb bið ne forrotað his lichama næfre on eorðan ne he ne fulað ær domes dæge . nu is an þara ðaȝa on æfterȝýðne de-  
[c]ember . ⁊ þa tƿegen on foreƿearðan Ianuarie þam monþe . ⁊ seape sýnd þe þaf ȝerýne cunnan oþþe ȝitan.

*Cott. Calig. A. xv. fol. 127 b.*

*Cott. Tiber. A. III. fol. 35 b.*

On anre nihte ealðne<sup>2</sup> monan swa hræt swa þe mæteð þ̅ cymð to ȝesean . On tƿeȝna nihta<sup>3</sup> monan . ⁊ on þreora næfð<sup>4</sup> þ̅ sƿeƿen nænige fremeðnesse ȝōðes ne ýfeles . On feoƿer nihta .<sup>5</sup> ⁊ on fira . þ̅ bið ȝod sƿeƿen ȝite þu þ̅ ȝeorne on þinre heortan . On .VI. nihta þ̅ þe þonne þ̅ þu ȝeseo . þ̅ beo fæst on þinum breostum . ȝite þ̅ þin ȝeþanc<sup>6</sup> ne losige.<sup>7</sup> On .VII. nihta swa hræt swa þe on eage býreð . æfter tide cýmð seo endung . On .VIII. nihta . ⁊ on .IX. sona þ̅ ýpeð . swa hræt swa þe ȝesƿeƿnað . ȝif þu unrotnýsse ȝesape . ȝend þin heafod east . bide þe ȝod aƿe . On .X. nihta þin sƿeƿen aȝæð butan fremeðnesse.<sup>8</sup> On .XI. þ̅ sƿeƿen æȝæð mid ȝesean . On .XII. nihta . ⁊ on .XIII. binnan þrum nihton þu ȝefihst þ̅ þe ær on sƿeƿne ætȝƿe . On .XIII. nihta .

<sup>1</sup> Read þis.

<sup>2</sup> ealð C.

<sup>3</sup> ealð, C. adds.

<sup>4</sup> næf, C.

<sup>5</sup> nihtne, T.

<sup>6</sup> þin þanc, C.

<sup>7</sup> leofe, T.

<sup>8</sup> fremeðne, T.



age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man should live, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

næfð þ nænige fremeðnyffe zōðef ne ýfelef. On .xv. nihta fceorƿt ƿƿrplíc þ bið. On .xvi. nihta æfter langne tide hit azæð. On .xvii. ƿ on .xviii. ƿ on .xix. nihta þ ffeƿen bið zōð. ƿ on manegum ðagum zeendað. On .xx. ƿ on .xxi. nihta þ tacnað ceaƿunge ƿ hƿearfunge.<sup>1</sup> On .xxii. ƿ .xxiii. nihta feo mætinge bið zecorƿef. ƿ zeflitnef. ƿ eall coftunge full. ne bið þ na zōð ffeƿen. On .xxiiii. nihta þ tacnað zefýnto ƿ hælo.<sup>2</sup> On .xxv. ƿ on .xxvi. nihta þ tacnað toƿearðlice fiphto ƿ brozan. ƿ on .ix. ðagum oþfe on .x. þ bið zeyppæð. ac ƿenð þin heafod eaft biðe þe aƿe. On .xxvii. ƿ on .xxviii. nihta þ tacnað ealne<sup>3</sup> zefean. ƿ ealle angnyffe.<sup>4</sup> ƿ uneaðnyffe. fmyltnyffe ƿ glæðneffe zehatað. On .xxix. nihta eall fpa þ æƿne. On .xxx. nihta æƿ tƿegra nihta fýfste þ ffeƿen azæð butan ffeccnum þingum.

fol. 128 a.

fol. 36 a.

T. fol. 39 a.      Giƿ mann bið akenned<sup>5</sup> on anƿe nihte<sup>7</sup> ealðne<sup>8</sup> monan. fe bið lang hƿef ƿ ƿeliƿ.<sup>9</sup> Giƿ he bið on tƿegra nihta akenned.<sup>6</sup> fe bið a feoc ƿ unhal. Giƿ he bið on þreora nihta. fe leoƿað<sup>10</sup> lange. Giƿ he bið on .iiii. nihta akenned<sup>11</sup> fe bið a in ƿorðum leaf.<sup>11</sup> Giƿ he bið on .v. nihta ealðne<sup>12</sup> on zeogōðe zepiteð.<sup>13</sup> Giƿ he bið on .vi. nihta ealðne<sup>14</sup> fe bið. lang hƿef ƿ zefæliƿ. Giƿ he bið on .vii. nihta fe bið a ƿeorð ƿ lýrað<sup>15</sup> lange. Giƿ he bið on .viii. nihta ealð[ne] fe ffepteð fona. Giƿ he bið on .ix. nihta fe bið ffeccenlice akenned. Giƿ he bið on .x. nihta fe bið þƿorepe.

<sup>1</sup> hƿearfunge, C.<sup>2</sup> T. has an omission.<sup>3</sup> ealðne, C.<sup>4</sup> zeon, T. so.<sup>5</sup> angsumneffe, T.<sup>6</sup> acenned, T.<sup>7</sup> ane nihtne, T.<sup>8</sup> ealne, C.<sup>9</sup> f. l. l. ƿ p. b., T.<sup>10</sup> lýrað, T.<sup>11</sup> From T.<sup>12</sup> aþl, C.<sup>13</sup> aþl him on zeogub ƿ., T.<sup>14</sup> aþliƿ, C.<sup>15</sup> hƿeþ, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and, in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

T. fol. 39 b.

Gif he bið on .xi. nihta fe bið lanbef oþerþenza. Gif he bið on .xii. nihta ealð fe bið on eallum þingum purðfull. Gif he bið on .xiii. oþþe on .xiiii. nihta fe bið æppæst ȝ ruhterf. Gif he bið on .xv. nihta fe bið fona ȝeapen. Gif he bið on .xvi. nihta fe bið on eallum þingum nytþurðe. Gif he bið on .xvii. nihta fe bið fona ȝeþtan. Gif<sup>1</sup> he bið on .xviii. nihta oððe on .xix. fe bið ȝefæliȝ. Gif he bið on .xx. nihta fe bið fona ȝeapen. Gif he bið on .xxi. nihta fe<sup>2</sup> bið on ȝoðne peorþunge. Gif he bið on .xxii. nihta fe bið uneap<sup>3</sup> fihltunȝ. Gif he bið on .xxiii. nihta fe bið þeorf ſceaða. Gif he bið on .xxiiii. nihta fe bið ȝefurcfull on hif līfe. Gif he bið on .xxv. nihta fe bið ȝehealtfum hif līfer. Gif he bið on .xxvi. nihta fe bið þeorcef ȝælfæ. Gif he bið on .xxvii. nihta fe bið to fpecnum þingum akenneð. Gif he bið on .xxviii. nihta fe ne bið naðor ne eapm ne peliȝ. Gif he bið on .xxix. oþþe on .xxx. nihta ealð[ne] monan akenneð . fe bið ȝoð ȝ fpenðliðe.<sup>4</sup>

*Biblioth. Bodleiana, MS. Junius 23, fol. 148.*

Ðæne æpeften nȝhte þonne nīpe mone bȝð ecumen . þ̅ mon þonne in fpeofne ȝefihþ . þ̅ cȝmeð to ȝefean . þæne æfteran niht . ȝ þone ðruððan nȝht . ne bȝoð þ̅ naðer ne ȝoð ne ýfel . Ðæne feorðan nȝht . ȝ þeopa<sup>5</sup> fiftan . pene heo ȝoðne ȝefnemeðneffe . þæne fȝxtan niht þ̅ þu ȝefȝx . ſpa hȝt bȝoð . ȝ þeo pȝð eorfoþu ȝeo ſcilt . þeþe feofoðan nȝht . þ̅ þu ȝefixt . ſpa hȝt bȝð . ȝ æfter mycelne tȝðe aȝæð . þæne .viii. niht . ȝ þeþe niȝoþan . naþe<sup>6</sup> þu ȝefihft . ſpefn þ̅ bið able<sup>7</sup> oðþe tpeȝa þeþe niȝoðan<sup>8</sup> niht þ̅ þeo ȝemeteð . þ̅ bioð

<sup>1</sup> Gif hīf he, C.

<sup>2</sup> fo, MS. C.

<sup>3</sup> unep<sup>h</sup>, T.

<sup>4</sup> fpenðliþe, T.

<sup>5</sup> þeopa, MS.

<sup>6</sup> Read þæt þe.

<sup>7</sup> Read abl.

<sup>8</sup> Read teoðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine, or thirty nights old, he will be good and hospitable.

*This manuscript dates about 1120, and contains a different text from the last, with remarkable grammatical forms.*

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feſtneſſe . þeope .XII. niht . ʒ þeope .XIII. niht  
 ine þrum ʒagum þu ʒefihſt þin ſpefn . þeope .XIII.  
 niht.<sup>1</sup> ne haſað þæt nane ʒefnemedneſſe . þeope .XV.  
 niht . hit haſað litte ʒefnemedneſſe . þeope .XVI. niht .  
 æften mýcelne tide aʒæð þin ſpeofn. Ðene .XVII. niht .  
 ʒ .XVIII. ʒ niʒontene . in .III. ʒ .C. um ʒaga bið goð  
 ſpefn. Ðonne ſe mona bið .XX. niht . ʒ .I. ʒ .XX.  
 niht . þ bið ſc̅ap oðþe ceap in þem ſpefne topeapð . þonne  
 heo byð .II. ʒ .XX. niht ealb . þ þu ʒefihſt hit lenʒeð  
 to ʒobe ʒ<sup>2</sup> ʒefean . þonne heo bið .III. ʒ .XX. nihta  
 ealb . þ bið<sup>3</sup> cūþ ʒ ʒefit. Ðonne heo bið .III. ʒ .XX.  
 nihta ealb . ʒ .V. ʒ .XX. ʒ .VI. ʒ .XX. nihta ealb . þ  
 bið peopð lic ege on niʒon ʒagum . oðþe on .X. þin  
 ſpefn aʒæð . þonne heo bið .VII. ʒ .XX. ʒ .VIII. ʒ .XX.  
 nihta ealb . ealne ʒefean þ biðneð . þonne heo bið .  
 .IX. ʒ .XX. ʒ fulle .XXX. nihta ealb . þ bið æfne buton  
 ſpæcneſſe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . ſe bið lange<sup>4</sup>  
 lifes . ʒ pel eðl. Se þe bið on .II. nihta ealbne monan .  
 ſe bið<sup>5</sup> feoc. Giſ he bið acenned on .III. nihtne monan .  
 ſe leofaþ lange ʒ hýðig.<sup>7</sup> Giſ he biþ feoper nihta ealb .  
 he bið ʒuce. Se on .V. nihtne bið ʒebopen ʒunʒ he  
 ʒepitað. Se þe bið acenned on .VI. nihtne . ſe biþ  
 lange lifes . ʒ ʒefelig. Se þe bið acenned on .VII. nihta  
 ealbne mona . ſe leofaþ lange on purþunge. Giſ ſe  
 mona bið eahta nihta ealb<sup>8</sup> ſe ʒepiteþ ſona. Giſ he  
 bið acenned on niʒan nihtne ealbne monan . ſe biþ  
 ſpacenðlice acenned. Se ðe bið<sup>9</sup> acenned on .X. nihtne  
 ealbne<sup>9</sup> monan . ſe bið ðropepe. Giſ man biþ acenned  
 on .XI. nihta ealbne monan . ſe bið lanðef oſepgenʒa.  
 Se biþ acenned on .XII. nihta ealbne<sup>10</sup> monan . ſe biþ

<sup>1</sup> nith, MS.<sup>2</sup> ʒ, MS. omits.<sup>3</sup> bið, MS.<sup>4</sup> nihta, MS.<sup>5</sup> So MS.<sup>6</sup> bið, MS.<sup>7</sup> For eadig.<sup>8</sup> ealð, MS.<sup>9</sup> ealne, MS.<sup>10</sup> ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[lanzer]<sup>1</sup> lifes. ȝ on eallum hif þingum peopþ mannum mid ȝode. Gif man bið acenned on .XIII. nihta ealbne monan. fe bið ricef paldend. ȝ ȝobcund. Gif man biþ acenned on .XIII. nihta ealbne mone. fe bið ælcef ȝobef pȝrþe.

Spa hȝilc man fpa on funnandæg. oððe on niht acenned bið. onforȝlice leofað he. ȝ bið fægȝer. Gif he on monandæg. oððe on niht acenned bið. he bið acpealb fram mannum. lepðe fpa clæroc fpeþer he bið. Gif he on tīpefdæg bið acenned. oþðe on ða niht. fe bið æperð on hif life. ȝ bið man ȝ ðpære. Gif he bið on poðnefdeȝ oþðe on ða<sup>2</sup> niht acenned. he bið fcarp ȝ bitep. ȝ fpiðe pær on hif porðum. Gif he bið acenned on þurpfeð dæg oþðe on þa niht. he bið fpiðe ȝefibfum. ȝ pæl eði. ȝ pel ȝepeaxeþ. ȝ he bið ȝod lufiend. ȝ eallif fram pifum. Gif he bið acenned on fȝiȝendeȝ oððe on ða niht. he<sup>3</sup> bið aperiȝet fram<sup>4</sup> mannum. ȝ he bið ðiȝi cpeafti. ȝ fram allum mannum he bið laþ. ȝ æfne iſel þenceþ on hȝ heortan. ȝ he bið deof. ȝ fpiðe<sup>5</sup> onðpedende. ȝ he leng ne leofað. þonn on midpe ilde. Gif he bið acenned on ȝatepner dæg. oþðe on ða niht. hȝ dæde beoð fpanlica.<sup>6</sup> ȝ he bið ealðorþman ȝpa per<sup>7</sup> ȝpa piſ. ȝpa pære he bið. tæla him ȝelimpeth. ȝ lange he leofað:—

Gif midðerpintpær meſfeðeȝ bið on ȝunnan deȝ. þonne bið ȝob pintep. ȝ lengten pindbi. ȝ ðriȝe fumer. ȝ pingearðaf ȝode. ȝ ȝceap beoð peaxende. ȝ hunu beoð ȝenȝhtum. ȝ eal ȝib bið ȝenȝhtumo. Gif he bið on monandeg fe midðer pintpær meſfeðæg. þonne bið gemenȝed pintep. ȝ ȝob lengten. ȝ pindȝ fumer. ȝ ȝfȝiȝ. ȝ beoð ȝode pingearðar. ȝ fpiþ feorþme mannum. Gif he bið on tīpefdeȝ. þonne bið ȝfag<sup>8</sup> pintep. ȝ pindȝ lengten. ȝ penȝ fumer. ȝ moni piſ fpeltað.

<sup>1</sup> Not in MS.

<sup>2</sup> ða, MS.,

<sup>3</sup> pe, MS.

<sup>4</sup> fram, MS.

<sup>5</sup> fpiðe, MS.

<sup>6</sup> For fpanlica.

<sup>7</sup> peper, MS.

<sup>8</sup> ȝfel ?



men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman ; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards ; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer ; and many women

fol. 141 b.

ƿ scip beoð fæcnode . ƿ ciningas forþeorðað. Gif seo midþinter bið on roðnefdæg. þonne bið heaƿb pinter . ƿ ƿrim . ƿ ýfel lengten . ƿ ƿob fumer . ƿ ƿingearðas beoð ƿerpenefulle . ƿ hunig býð lefse. Gif heo býoð on þunrefdæg. þoñ býoð ƿob pinter . ƿ ƿindig lengten . ƿ ƿob fumer . ƿ ælc ƿob býð ƿenihƿum in þem ſelfan ƿeare. Gýf ſe midþinter býð on fribendæge . þonne býð onpendæblic pinter . ƿ býð ƿoð¹ fumer . ƿ býð ƿenihƿumef micel. Gif ſe midþint býð on ſeternef deag . þoñ býð pinter ƿednefelic . ƿ ƿindig lengten . ƿ ƿeftmas fƿincað . ƿ ſceƿ cpellað . ƿ ealde men ƿeritað . ƿ þa clenan beoð leahcnode ;

ÐER ſeƿð² ýmb ðrihtnef ƿebýrð . ýmb þa .xii. niht hiſ tide.³ Gýf ſe ƿind býoð on þa forþma niht . ƿehaðode ƿeƿas ſƿeltað . þæne ærteƿan niht . ƿ þeƿe þriððan niht [ƿif] bið ƿinð⁴ . þonne ƿefƿnaſ⁴ forþeorðað . þeorne ƿeorðan niht ƿif ƿind býð⁵ : lef býð litel. Ðæne .v. niht ƿif ƿind býð⁶ : þonne býð fæcne on ƿeo . ƿ ſcipu forþeorðað. Ðeƿe .vi. niht ƿif ƿind býð . ðonne abla býoð þý ƿeare . on eorðan miſlica. Ðeƿe .vii. niht ƿif ƿin[b] býoð⁷ : ƿif býð ſƿýðe ƿýfe þý ƿeare. Ðeƿe .viii. niht ƿif ƿin[b] býoð .⁸ þonne ælde men⁹ ſƿeltað. Ðeƿe .ix. niht ƿif ƿin[b] býð . ſceƿ ſƿeltað. Ðæne .x. niht ƿif ƿin[b] býð⁷ : tƿeoƿ býoð forþeƿede. Ðæne .xi. niht ƿif ƿind býoð . æale nyetenu forþeorðað . þonne .xii. niht ƿif ƿinð býð⁷ : þonne býoð micel ƿeƿoht on eorðan :—

þý forþma dæg ðrihtnef ƿebýrðe . gýf funne ſcýneð mýcel ƿeƿea býoð mid mannum . ƿ ƿenihƿum.⁷ Gýf þý ærteƿan dæg funne ſcýneþ . þonne byð on ængel

¹ Read ƿob.

² ſeƿh, MS.

³ hiſtide, MS.

⁴ Read ƿeftmar.

⁵ býob, MS

⁶ Probably ealboƿmen.

⁷ Read ƿenihƿumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night, sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne gold eað begeate. Gýf þý þrýððan bæz funne  
 fcyneð . betpeoh eapmum mannum mycel gereohc býoð .  
 ʒ betpeoh cýnizum . ʒ rýcum mannum micel fib. Gýf  
 þý .III. bæze funne fcyneð . þonne þa olfenda mýcel  
 gold oðberað þan ætmettum<sup>1</sup> þa þone goldhord healben  
 fcolben. Gýf þý .V. bæze funne fcyneð . mýcel bloft-  
 man bleoda beoð þý gere. Gýf .VI. bæze funne fcyneð  
 driht[en] fendeð mýcele meolc. Gýf .VII. bæze funne  
 fcineð . mýcele feftmaſ on treopum beoð. Gýf þý .VIII.  
 bæze funne fcyneð . ðonne býð cric feolfor eað zeate.  
 Gýf þi .IX. bæze funne fcyneð þonne god fendeð micelne  
 fulluht on zeape. Gýf þi .X. bæze funne fcyneð . þonne  
 býð fé ʒ ealle ſea mib rixum ontineð. Gýf þi .XI.  
 bæze funne fcyneð . micel coftunz býð deaðef mib  
 mannum. Gýf þi .XII. bæze funne fcyneð . men beoð  
 pace . ʒ býð micel fib on eorðan :—

AN meſſe forſtant .XII. daga feaſten .X. meſſan .III.  
 monað .XX. meſſan .VIII.<sup>2</sup> monað .XXX. meſſan .XII.  
 monað feſten ſtant . þeof ʒoðcunðneſ ʒf ʒeſæt rýð  
 manna fipenum . ʒ ʒyltum miſſe ſanʒ ʒ fealm ſanʒ . ʒ  
 ealmeſſe.

Dunð tpełftiz ſaltera fealma ʒæð for .XII. monþa  
 feſten .I. fealma aneſ bæzeſ feſten forſtent . oððe  
 .X. fiðum ſinge miſerepe mei deus . ʒ ſpa ſela pater  
 n̄ia . ʒ þýn leor to eorðan aſtrecece :—

On<sup>3</sup> anpaðne ʒer ʒýf hýt þunpue on funanðæz .<sup>4</sup>  
 þonne tacnað þ micelne blodet ʒýte in fumepe þeode . ʒ  
 on oðerne : þonne tacnað þ peðer cýneþearn acpealð<sup>4</sup>

<sup>1</sup> So MS.

<sup>2</sup> VII., MS.

<sup>3</sup> So MS.

<sup>4</sup> See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.\* If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten *Equivalentia*. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm *Miserere mei Deus* ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

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\* Herodot. Book III. 102.

býð. Gýf on tipes bez þunrueð . þonne tacneð þ pest-  
mað gefriðunge. Gýf on pobnef bæggæ þunrue . þonne  
tacneð þ lanð biðenene cpælm. Gýf on þunref bæz  
þunrað . þ tacnað rif manna cpealm. Gýf on frugeðæg  
þunrað . þonne tacnað þ seo deora cpealm. Gýf on sæ-  
ternef bæz þunrað . þonne tacnað þ demena 7 gereftena  
cpealm :—

De Somniorum  
eventu.

Gýf mon meteð þ he zeseo eapn on hif heafod ufan  
zesettan.<sup>1</sup> þ tacnað micel<sup>1</sup> peorðmýnd . 7if him þince  
þ he feala eapna ætsomne zeseo . þ bið ýfel nið . 7  
manna sætungar 7 seara. Gýf him þince þ he zeseo beon  
hunig bepan . þ býð þ he on eadezum hadum feoh  
gestreonað. Gýf hine beon stungen.<sup>2</sup> þ býð þ hif mod  
býð fríðe onstipeð fram ælpeodezum mannum. Gýf  
him þince þ he zeseo beon in to hif huse fleozan.<sup>3</sup> þ  
býð þef husef apestnef.<sup>4</sup> Gýf him þince<sup>5</sup> þ he zeseo fela  
fugla æt samne . þ býð æfæst 7 gecid.<sup>6</sup> Gýf he fuglaf  
zeseoz betpenan heom<sup>7</sup> pinnan . þ býð þ rice hadar<sup>8</sup>  
pinnað<sup>9</sup> heom beotpeonan. Gýf hif næðre ehte.<sup>10</sup> beorpe  
him rýð íple pīmen.<sup>11</sup> þonne him þince þ hif eapn  
ehte.<sup>12</sup> þæt bið deað. Gýf him þince þ he hine on ha-  
tum pætere þpea<sup>13</sup> þ býð hif lices tibernef. Gýf him  
þince þ he hine on cealðum peterum<sup>14</sup> þpea.<sup>15</sup> þ býð hif  
lices hælo 7 zesýnto. Gýf him þince þ he hine on sæ  
bæðige . oððe þpea : þ býð blisse. Gýf he fæger peten  
zeseo oððe ofen færeþ.<sup>16</sup> þ býð orforznýff.<sup>17</sup> Gýf hine  
meteð þ he ðnosfæten zeseo . ne deah þæt. Gýf he  
zobd rindeð . zob spefn þ bið . 7 ýfel þem þe hit

fol. 151 a.

<sup>1</sup> T. omits.

<sup>2</sup> stakian, T.

<sup>3</sup> fleon, T.

<sup>4</sup> æleðnýff. T. ; apestmað, J.

<sup>5</sup> þince, T. J.

<sup>6</sup> geflit 7 cib, T.

<sup>7</sup> J. omits.

<sup>8</sup> habef, J.

<sup>9</sup> pinnan, J.

<sup>10</sup> Gýf him þince þ hine næððre  
tepe, T.

<sup>11</sup> pīmen, J. ; pīmmen, T.

<sup>12</sup> spyþe etc, T.

<sup>13</sup> bæðige, T.

<sup>14</sup> pætere, T.

<sup>15</sup> bæðige, T.

<sup>16</sup> fæpe, T.

<sup>17</sup> orforznæffe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If it thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

*The collations from MS. Cott. Tiberius A. iii., fol. 36 a.\**

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove<sup>4</sup> to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons<sup>8</sup> are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes<sup>12</sup> the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

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\* A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

gecýnbe<sup>1</sup> ne bið. Gýf he mancaſ oððe peniḡaſ ſinðæḡ.<sup>2</sup> ꝥ bið æſft.<sup>3</sup> Gýf him ſince ꝥ he peniḡaſ geſio . ȝ ne oðrine : ȝoð þæt bið. Gýf he hie nimeð : ne ðeahȝ ꝥ him. Ðonne him ſince áſ oððe iſen ꝥ he habbe . ꝥ bið ȝoð. Gýf him ſince ꝥ he leað<sup>4</sup> habbe . ſum unſiḡð him býð topeaḡð. Gýf him ſince ꝥ he æt ſoḡð ȝepitenum men ahteſ onſo . of unpenum him cýmeð ȝeſtneon. Gýf him ſince ꝥ he æt ſiccum men ſeoſ on fo . alyſſeðneſ ðæt býð hiſ<sup>5</sup> bꝛoca. Gýf him ſince ꝥ hiſ huf býrnð.<sup>6</sup> micel blæb ȝ tophhtneſ him býð topeaḡð. Gýf hie oḡt býrnen . ꝥ bið micel<sup>7</sup> ȝeſtneon. Gýf man meteȝ ꝥ he hiſ huf timbꝛie . ꝥ býð hiſ peaxneſ.<sup>8</sup> Gýf him ſinceȝ ꝥ hiſ huf ſi toponpen . ſum æſpela<sup>9</sup> him bið topeaḡð. Gýf him ſince ꝥ he hꝛit hꝛæḡl ȝeſio . ꝥ býð micel ſuḡðmimð. Gýf him ſince ꝥ he hiſ beaḡð<sup>10</sup> ſciḡe . þonne býð hiſ bꝛoc htiḡenðe. Giſ him ſince ꝥ hiſ eaḡm ſý of aſleȝen . ꝥ býþ hiſ ȝoða alaetneſ . þonne him ſinceȝ ꝥ he micleſ hereſ<sup>11</sup> ȝealð aȝe . þanne oſeḡcýmeð he ælle hiſ ſeond.<sup>12</sup> Gýf hine meteȝ ꝥ he aḡiht beḡan ȝeſeo . ꝥ býð unȝeḡaðneſ.<sup>13</sup> Gýf him ſinceȝ ꝥ he<sup>14</sup> mid ȝeḡenob ȝýḡðel<sup>15</sup> ſio ȝýḡðeð . ðæt býð anmodneſ. Gýf hine mæte ꝥ he hebbe ȝylðene beaȝ . ꝥ býð ꝥ he ȝeḡihð healiḡne ealðoḡðom. Gýf him ſince ꝥ he habbe ſuh lic . ꝥ<sup>16</sup> býð hiſ ȝoða pa-nunȝ.<sup>17</sup> Gýf hine mete ꝥ he ne mæȝe ýḡnan . micel bꝛoc him býð topeaḡð . þonne him ſince ꝥ he ſpiḡe . ꝥ býð ſpa hꝛæt ſpa he ana ſiſte<sup>18</sup> ꝥ hit ſeoriðæð<sup>19</sup> ýppe.<sup>20</sup>

<sup>1</sup> Without ge, J.<sup>2</sup> g for þ is frequent in this MS.<sup>3</sup> Omitted in T.<sup>4</sup> læb, J.<sup>5</sup> J. omits.<sup>6</sup> bꝛpnat, J.<sup>7</sup> micellicu, J.<sup>8</sup> ꝥ hýf ȝoð býþ peaxenðe, T.<sup>9</sup> ætlaetneſ, T.<sup>10</sup> beaḡn, J.<sup>11</sup> For hæcces: micelēſ hꝛæȝeleſ, T.<sup>12</sup> ſýnð, T.<sup>13</sup> unȝeḡaðeſ, J.<sup>14</sup> ſeo, J. adds.<sup>15</sup> ȝeḡeneban ȝýḡðle, T.<sup>16</sup> þonne, J.<sup>17</sup> þaniēnð, J.<sup>18</sup> ſæt, T.<sup>19</sup> ſýḡþ, T.<sup>20</sup> ȝeýppeð, T.



16 and evil to him to whom it is not natural. If he finds  
 mancuses or pennies, that is jealousy. If he fancies he  
 sees pennies, and does not touch them, that is good.  
 20 If he takes them, that does him no good. When he  
 fancies he possesses brass or iron, that is good. If he  
 fancies that he has lead, some bad luck will betide  
 him. If he imagines that he receives something from  
 a man deceased, some gain is coming to him from an  
 unexpected quarter. If he thinks he receives money  
 from a powerful man, that is relief from his troubles.  
 If he fancies his house is on fire, much profit and  
 24 bright prospects are at hand. If his premises burn  
 often, that is great gain. If a man dreams he is  
 building his house, that is his growth in wealth. If  
 he dreams his house is overthrown, something to thwart  
 him is coming. If he fancies he sees white raiment,  
 28 that signifies much honour. If he fancies he is clipping  
 his beard, then his trouble will be diminishing. If he  
 fancies his arm is struck off, that is a hindrance to his  
 wellbeing. When he thinks he has control of a great  
 massrobe, then he will overcome all his enemies. If  
 he dreams that he sees himself carry anything, that is  
 inconvenience. If he fancies he is girt with an orna-  
 32 mented girdle, that is stoutheartedness. If he dreams  
 that he has a golden coronet,\* that signifies he will  
 attain high station. If he dreams he has a rough  
 body, that stands for decay of fortune. If he dreams  
 that he is not able to run, then some great trouble  
 is at hand for him. If he dreams that he is vomiting,  
 36 then what he only knew will become public. If he

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\* As Beag is masculine, it fol- | pressed, and it stands for xylb-  
 lows that in gylbene one n is sup- | enne.

fol. 151 b.

Gýf hine mete þ he geseo blinbne man geborenne . þ byð forlætnef hif zoda. Gýf him þince þ he mid eýninge spnece . him cumeð ze fealic zifu to 7 zodb. Gýf hine mete þ he gebunden si . læpe ic hine þæt he him beorze pýð fneeno þing. Gýf him þince þ he ftize on heah clif.<sup>1</sup> þ tacnað zodb. Gýf him þince þ he of ðune aftize . bñocef ðel he onfehþ. Gýf hine mete þ he mid hif freondes pýfe hæme . þæt byð adl. Gýf him þince þ he mid hif azene pife heme . þ byð zodb spefn. Gýf hine mete þ he hine zeorne to zode gebibbe . micel zepa<sup>2</sup> him byð topeapn. Gif him þince þ he fy ungyrn . hroc þ biþ. Gif him þince þ he ðpacan geseo : zodb þ biþ. Gif him þince þ he ðeme ðom þ biþ zodb. Gif him þince þ hif heafod fy bescoren þ byþ hroc. Gif him þince þ he hæbbe micel feoh tidbernef him biþ topeapn. Gif him þince þ he hæbbe nepe sceof . mid broce him cynþ zefteon. Gif him þince þ he bec hæbbe þ biþ uncwð hlaforð oððe ealðorman. Gif him þince þ he huntize beorze him zeorne wið hif fynb. Gif him þince þ he hundaf geseo . 7 hi hine gnetan . beorze him eao wið hif fynb. Gif him þince þ he geseo hundaf ýrnan þ byþ micel zodb topeapn.<sup>3</sup> þonne him þince þ he fiscaf geseo þ byð nezn. Gýf him þince þ he bjaðne monan geseo . þ byð zodb spefn. Gýf mon mete þ he hwiþ hory hæbbe . oððe on riðe . þ byð peorðmynb.<sup>4</sup> Gýf him þince þ he on blacum hory riðe . þ byð hif moðef anznef.<sup>5</sup> Gýf him þince þ he on neaðum hory riðe . þ byð hif zoda panizend.<sup>6</sup> Gýf him þince þ he on fealapan hory riðe . þæt byð zodb . oððe zneazan .<sup>7</sup> þ byð zodb spefn. Gýf man meteð þ he pær flea . þ byð zecwð pýð hif fneonb. Gýf him þince þ he hif feonb<sup>8</sup> flea . beorze

T. fol. 37 a.

<sup>1</sup> heanne munt, T.<sup>2</sup> gýfe, J.<sup>3</sup> Ten lines from T.<sup>4</sup> peorðmynt; T.<sup>5</sup> zoda moðef eaznef, J.<sup>6</sup> panung, T.<sup>7</sup> zneazum, T.<sup>8</sup> For h. r., oððerne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high  
40 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying  
44 earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies  
48 that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting,  
52 let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.  
56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse,  
60 that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

T. 37 b.

he him Ʒeorne pýð fīæcno þing. Gýf him þince þæt he þeoƿaſ Ʒefeo . him býð Ʒoð topeað. Gýf hine mete þ he ðeaðne mann cýſſe . þ býð lang lýf Ʒ Ʒoð . þonne him þince þ he Ʒefeo ſcýp ýnnan . Ʒoð æpenðe him býð topeað. Gýf hine mete hnýte ſomne . Ʒoð þ býð Ʒif he hi ne ýtt . Ʒ ýfel Ʒif he ýtt. Gýf him þince þ he oðerne cyſſe . Ʒoð þ bið. Gýf hine mete þ he huniƷ ete . oððe Ʒefeo . þ býð ængnes. Gif him þinceð þ he bellan Ʒefeo . oððe Ʒehipe . peopðmīnð him býð topeað. Gýf hine mete þ he cīrican Ʒefeo oððe ſinƷan Ʒehipe . micel Ʒoð þ tacnað. Gif him þince þæt he Ʒefeo man mīð pæpnan Ʒepunðoðne . ýmbhībiƷ ſorƷ þ býð. Gýf him þince þæt he pæpen peƷe . þ býð onſorh. Gif him þince þ he piþ hiſ ſcīpſt ſpnece . þ tacnað hiſ ſynna ſorƷƷyrennyſſe. Gif him þince þ hiſ piſ ſi mīð beapne . þ bið Ʒoð ſpefen. Gif him þince þ he næððran Ʒefeo þ bið ýfeleſ piſeſ niþ. Gif him þince þ he Ʒefeo lic bepan ne biþ þ nan laþ. Gif him þince þ he æt populð Ʒeſlitum ſi . þ tacnað him aðl topeað. Gif him þince þ he hæbbe hpiſ ſceap . þ tacnað Ʒoð. Gif him þince þ he hæbbe ſepiſ hpiýðer . ne býþ þ naþon ne Ʒoð ne yfel. Gif him þince þ he epize oððe ſaupe . Ʒeſtneon him biþ topeað. Gif him þince þ he apiht on Ʒoðeundum bocum pæðe oððe leopniƷe .<sup>1</sup> micel purðmynſ him býþ topeað æt Ʒode. Gif him þince þ he on lipýlcepe pæƷerne ſtope ſi . nið hiſ moðeſ him cýmeð.<sup>2</sup> Gýf man mete þ he Ʒefeon ne mæƷe . læpe ic hine þ he him pið hiſ ehtenð beopƷe. Gýf man mæte þ he ſeoluc . oððe Ʒoðpeb hæbbe . Ʒoð hit býð . hpiſum Ʒ hpiſum leaſunƷ. Gýf mon mete þ he ſileð ſý . Ʒoð þ býð. Gýf man mete þ he peopðlice Ʒeſeſtob ſio . Ʒoð þ býð. Gýf man mæte þ he ſeola ſƷyna æt ſamne Ʒefeo . þonne mæƷ he penan bpoceſ. Gif him þince þ he ſeala henna Ʒefeo oððe

<sup>1</sup> leopninge, T.| <sup>2</sup> Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and  
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that  
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of  
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.  
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is  
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.  
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . þ̅ bið ȝob . Gýr man mæte þ̅ he henne ægeru  
 hæbbe . oððe ȝicȝe ne deah hým þ̅ . Gýr mon mete þ̅  
 he ȝæt ȝefeo . þonne mæg he penan þ̅æf laðpendan  
 feondþef him on neapȝfte . Gýr mon mæte þ̅ he feola  
 ftoð hopfa habbe . oððe ȝefeo . afeftneffe hiſ ȝoba ðæt  
 tacnað . Gýr man mete þ̅ he feola ȝofa hæbbe . ȝob þ̅  
 býð . Gýr him þince þ̅ he ſceap pullȝe . ne bið þ̅  
 ȝod . Gýr man mæte þ̅ he ȝipep ete . ne deah þ̅ . Gýr  
 mon mete þ̅ he feala ſpepa ȝefeo æt ſamne . þonne  
 býð þ̅ þæt he on hiſ feondum hiſ pillan ȝeppȝhð.<sup>1</sup> Gýr  
 mon mete þ̅ he þin ðrince hele him býð topeapð . Gýr  
 man mæte þ̅ he býnnende canbele ȝefeo oððe on hanða  
 habbe . ȝob þ̅ býð . Gýr him þince þ̅ he ele hæbbe oþþe  
 mið ſmȝȝe . micelne ȝeſean þ̅ tacnað æȝþer ȝe hep  
 on ȝopulbe ȝe æfter .

ON<sup>2</sup> annihete monan ȝær to cýnȝe . ȝ biððe þef þu  
 pille . he þ̅ ȝiſeð ȝanȝ in to him on þa þriðða tȝ  
 þef ðeȝef . oðð[e] þonne þu ȝȝte þ̅ ſæ ſi ful . On .II.  
 nihte monan ȝanȝ þonne ȝ býȝe land þæt þine ýlþpan  
 æp ahton . þonne meht þu hit aléſan . ȝ on .II. nihte  
 mona he<sup>3</sup> býð ȝob to fæpanne on oðer land . ȝ ȝȝr  
 to on þonne to riht liſe . On .III. nihte monan ȝap  
 þonne on þin land . ȝ þu hýf þonne þel ȝealbeſt . ȝ  
 ſec þine fpeonðe ȝ hi beoð blýðe . ȝ .III. nihta mona  
 býð ȝod an to ficanne . On .IIII. nýhta monan fibba  
 þa cidenða men . ȝ þu hie ȝefibbaſt . ȝ on þone ðæg  
 ſec þine fienð ȝ þu hie ȝemetef . ȝ hi beoð ȝealðne .  
 Se .IIII. nihta mona ſe býð ȝob þ̅æm erȝendan hýf

<sup>1</sup> þ̅ þu oſpeȝȝmſt ealle þine ȝȝb,  
 T.

<sup>2</sup> The first few lines of this piece  
 are found in an earlier form in MS.  
 Cott. Tiberius A. iii. fol. 37 b. thus:  
 —On anpe nihte ealðne monan ȝap  
 þu to cinge . biðe þ̅ þu pille he  
 þe þæt ȝið . ȝanȝ into him on  
 þa þriððan tȝe þ̅æf ðeȝef . oððe

þ̅ænne þu pene þ̅ ſe ſȝ full . On  
 tȝa nihte monan ȝap to . ȝ biȝe  
 land þ̅ þine ýlþpan ahton . þonne  
 miht þu hit alýſan . On .III. nihte  
 monan . ȝap þonne on þin land ȝ þu  
 hiſ þel ȝealbeſt . ȝ ſec þine fȝȝnð .  
 ȝ hi þe beoð blipe .

<sup>3</sup> Read hit.

T. 38 a.

dreams he has or eats hens eggs, that avails nought.  
 84 If a man dreams he sees a goat, then he may reckon  
 on the near neighbourhood of the evil being, the fiend.  
 If a man dreams that he has many stud horses, or sees  
 such, that betokens devastation of his goods. If a man  
 dreams that he has many geese, that is good. If one  
 88 dreams he is pulling sheep, that is not good. If a man  
 dreams he is eating pepper, that is of no consequence.  
 If a man dreams he sees many spears together, then  
 it shall come to pass that he shall wreak his vengeance  
 on his enemies. If a man dreams that he is drinking  
 wine, health is approaching. If a man dreams that he  
 92 sees or has in hand burning candles, that is good. If  
 he fancies that he has oil, or is anointing with it, that  
 betokens much joy, either here in this world, or here-  
 after.

When the moon is one day old, go to the king, and  
 ask what you will, he shall give it: go in to him at  
 the third hour of the day, or at high water. When  
 the moon is two days old, then go and buy land that  
 thy forefathers possessed formerly; then you may re-  
 deem it. And when the moon is two days old is a  
 good time to travel abroad, and to take a wife with  
 a view to lead a proper life. When the moon is three  
 days old, then go to your land, and you will manage  
 it well; and seek your friends, and they will be merry.  
 Also when the moon is three days old, it is good to  
 fish. When the moon is four days old, try to reconcile  
 disputing men, and you will succeed; also on that day  
 seek your enemies, and you will meet with them, and  
 they shall be overmastered. When the moon is four  
 days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to bone . ȝ þem ȝrundenne hif cƿeoru . ȝ þem  
 cƿemen hif cƿinge to anginnane. On .v. nihte monan  
 ȝanȝ to þinum þeahtere ȝ he þonne þe in eallum  
 þingum ƿel ȝeþengeð . ȝ fec on þone dæg þine frend .  
 ȝ fe þeo ftelað on þone dæg . ne ȝeahfað hit manna.  
 On .vi. nihtne monan dō þonne hiȝ on þin beð .  
 ðonne hafast þu þæron nenige ƿunelic far . ac þu þer  
 býft ȝefeonbe he if eac ȝob circean on to timbrane . ȝ  
 eac ſceƿeſ timber on to anginnanne. On .vii. nihtne  
 monan biðbe þine laforð he þe feleð . ȝ ȝýf þu ƿille  
 feðan cyniȝaf bearn . oððe æðeleſ monneſ ȝeleoð hine  
 in þin huf ȝ in þineſ hireðeſ ȝ feð hine þonne býð  
 þe þ ȝob. Se .vii. nihta mona if ȝob on to fixiane ȝ  
 æðeleſ monneſ ƿerȝulð an to manianne .<sup>1</sup> Se .viii.  
 nihta monan ȝeuntrumað ne léofað he lange . ac he  
 ýf ȝób on oðer land to feranne . ȝ ƿýf to bƿ[n]ȝane.  
 On .ix. nihtne monan fer to cyniȝeſ bene ȝanȝ in  
 to him æt fulne féo . þonne býft þu ȝefunðful ƿýð  
 hine. On .x. nihtne monan biðbe ſƿa hƿaf ſƿa þu  
 ƿýlle . hýt þe býoð ȝere. Se .x. nihta mona he ýf  
 ȝob to ftandanne mid æðelum monnum . ȝ to ſƿe-  
 canne hymb heora ƿeorc . ȝ eac býfcop . an to céſane .  
 ȝ ealðorumen ȝ cyniȝaf. On .xi. nihta ealð mona fæp  
 on ſƿa hƿelce healfe midðanȝearðeſ ſƿa þu ƿýlle . ne  
 ſceð þe næniȝ ƿiht ne man [ne] ðior . ȝ he býð ȝob  
 an to cƿellanne micle fixaf on fæ. On .xii. nihte  
 monan býð ȝob tō feranne ofer fæ . ȝ on hƿið to  
 ferenne . ȝ æac to ȝepƿianne. On .xiii. nihte mone  
 ælð fæp in nipe huf . ȝ nim eal<sup>2</sup> mid þeo þƿio fata  
 ful æleſ ȝ meolce . ȝ hýt bið æac ȝob ceap to miltian.  
 On .xiiii. nihte monan if ȝob ælc ælȝe to anginnanne  
 æneſt . ȝ on nipe hireð to færenne . ȝ ƿneoft to

fol. 153 b.

<sup>1</sup> Read nūmanne.| <sup>2</sup> Read eac.



his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a nobleman, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a nobleman's bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . ʒ nunnan halʒ nef to anyone. On .xv. nihte monan . hʒf ʒob to fixianne . ʒ huntum heortaf to fecanne . ʒ pilde spin. On .xvi. nihte monan ʒan ofsef fæ . ʒ site on þef scipef sôpð stefna ðonne gefeseþ þu þ land ʒpa þeo leofest beoð . ʒ fpeond ʒindest be-geondan þæm fæ . ʒ he if ʒob hopðern ón to fceapiene . ʒ minsteþ to ʒereþanne . ʒ to fætenne. On .xvii. nihte mone ʒʒf þu pýlle huf timbran . þeþ þ timber:—

*MS. Cott. Tiberius, A. iii. fol. 38 a.*

fol. 38 b.

On anpeapðan ʒeape. Gif se ʒorþma þunop cʒmð on funnan bæʒe . þonne tacnað þ cʒnne<sup>1</sup> beapna cpealm. Gif hit on monan bæʒe þunpʒe þonne tacnað þ mi-celne blodʒʒte on sumpe þeode. Gif hit on tipes bæʒ þunpʒe . þ tacnað pæftma ʒefseþpunge. Gif hit on poðnef bæʒ þunpʒe . þ tacnað land biʒeneʒena cpealm . ʒ epæftʒpna. Gif hit on þunnef bæʒ þunpʒe . þ tacnað piþmanna cpealm. Gif hit on fpegedæʒ þunpʒe . þ tacnað fæðeopna cpealm. Gif hit on fæteþnef bæʒ þunpʒe . þ tacnað ðemena ʒ ʒereþena cpealm.

Ðonne se mona bið acenneð on funnan bæʒ . þ tacnað .iii. þing on þam monþe . þ if þen . ʒ pind . ʒ smyltnʒf . ʒ hit tacnað . nʒtena pæbla . ʒ manna ʒefʒnto ʒ hælo. Gif he bið o[n] monan bæʒ acenneð . þonne tacnað þ þam þe akennede beoð fape . ʒ ʒeongpna manna heafod ece on þam monþe. Gif he biþ on tipes bæʒ akenned . þ tacnað eallum mannum ʒeþean . ʒ ʒeongum ʒeompunge. Gif he bið on poðnef bæʒ akenned . þ tacnað þ ʒefʒbsume pepaf puniað betpʒh holdum fpeondum. Gif he on þunnef bæʒ bið acenneð þ tacnað cʒneʒa hælo þuph læcecpæfte.<sup>2</sup> Gif he bið on

<sup>1</sup> cyme, MS.

| <sup>2</sup> So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝeððæiz akenneð . ꝥ bið ȝoð huntorð on þam monþe.  
 Giꝥ he bið on fæteƿnef ðæiz akenneð . þonne tacnað  
 ꝥ ȝeƿinn . ȝ bloðȝýtaf . ȝ fe þe hit mid fuban ƿinde  
 onȝunne þonne hæƿð he fiȝe.

*MS. Cott. Tiberius, A. iii. fol. 38 a.*

On anre nihte ealðne monan fe þe hine ađl ȝeſtan-  
 deð . fe biðƿrecenlice ȝeſtanden . Giꝥ hine on .II. nihta  
 ealðne monan ađl ȝeſtanðeþ . fona he ariſeþ . Giꝥ hine  
 on .III. nihte ȝeſtandeð . fe liþ fæſte . ȝ ſpýlt.<sup>1</sup> Giꝥ  
 hine on .IIII. nihta ȝeſtanðeþ . fe bið ȝeſpenceð . ȝ  
 þeah ariſt . Giꝥ fe mona biþ .V. nihta ealð . þone man  
 mæȝ ȝelacnian . Giꝥ he bið .VI. nihta ea[lb] . ȝ hine  
 ađl ȝeſtandeð . fe biþ liſeſ . Giꝥ he bið .VII. nihta ealð  
 fe ſƿinceað lange . Giꝥ he bið eahta nihta ealð . ȝ hine  
 ađl ȝeſtande . fe bið hnaþe ſpeltende . Giꝥ he bið .IX.  
 nihta ealð . fe ſƿinceað lange . ȝ þeah hƿæðene ariſeþ .  
 ȝ eal ſƿa .X. ȝ .XI. Giꝥ he bið .XII. nihta fona he  
 ariſeþ . Giꝥ he bið .XIII.<sup>2</sup> nihta ealð . † .XV. † .XVI.  
 † .XVII. † .XVIII. † .XIX. ꝥ bið ſƿiþe ƿrecenlic on  
 þam nihtum . Giꝥ he bið .XX. nihta ealð . fe liþ lange  
 ȝ ariſt . Giꝥ he bið .XXI. oððe .XXII. oððe .XXIII.  
 fe liþ lange ȝ ſƿinceað . ȝ ariſt . Giꝥ he bið .XXIIII.  
 nihta fe liȝð fæſte . Giꝥ he biþ on .XXV. nihta . ƿre-  
 cenlice fe bið ȝeſtanden . Giꝥ he biþ ȝeſtanden þonne  
 fe mona býþ . XXVI. oððe .XXVII. oððe .XXVIII. oððe  
 .XXIX. nihta ealð . fe ariſeþ . Giꝥ he biþ on .XXX.  
 nihta ealðne monan . ȝeſtanden . uneaðe he ȝeƿyrpð  
 ȝ þeah ariſeþ.

<sup>1</sup> ſmýlt, MS.

| <sup>2</sup> So XIII. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

*MS. Cott. Tiberius, A. iii. fol. 30 b.*

*Glossing a Latin text.*

ðe obſeruatiōne lune & quæ cauenda ſint.

Mona ſe forþma on eallum þingum ðonðum nýtlíc  
ýf. cild acenned bið mæne . ȝlæp . piſ . ȝeftærlæned .  
on pætere ȝedýrfeð ȝif he ætwin . lang life he bið .  
mæben acenned unȝepemmed clæne . milbe . plitȝ . perum  
ȝelicȝenbe . rihtlice tofcedenne . on æfterearþdan ylbe  
heo bið on bebbe lange licȝenbe . tacen heo hefð on  
muðe . oððe on [oſen] brian .<sup>1</sup> fe þe lið<sup>2</sup> lange he  
aðlað .<sup>3</sup> ſpa pæt ſpa hine ſpefnað on bliſſe hit bið  
ȝepýrfeð . for þi ne ýfel felðan ȝoð hit ȝetacnað . ȝ  
bloð lætan oððe panian ealne ðæg . mona ȝoð ýf .

fol. 31 a.

Mona ſe oðen on eallum þingum toðonðum nýtlíc  
ýf . biȝan . fýllan . ſcýp aſtȝan . cild acenned piſ .  
milbe . ȝeap . ȝefælȝ . mæben eallſpa . fe þe lið naðe  
acoſnað . ſpefen næfð ȝefremincȝe . nýf na ȝoð mona  
bloð panian .

Mona ſe ðriðða peorca onȝinnan na ȝeðaranap .  
butan þ bið ȝeðcenned ſtȝician . nýtenu tȝmian .  
bapaf fȝpan . pȝttun na ſap þu forþi ýðele pȝnta  
beoð accennebe þ bið forſtolen naðe hit<sup>4</sup> bið funðon .  
fe þe ȝelið naðe he hamacȝað . oððe lan[ȝe] fræceb-  
nýſſe he þolað . cild acenned ȝeþancfull<sup>5</sup> ȝnæðȝ be  
þingum fræmedum . felðan he bið ealb . unȝoðan ðeaðe  
he ſpýlt . meðen eallſpa . ȝ ȝefpincful . feala pepa ȝe-  
pilnað . ȝ heo ne bið ealb . ſpefen ýðel ýf . niſ na ȝoð  
mona bloð lætan .

Mona ſe feorþæ peorcu onȝinnan . cildpu on ſcole  
betæcen nýtlíc<sup>6</sup> ýf . fe þe flæhð naþe[ ] [bið] funden .

<sup>1</sup> Thus elsewhere for *supercilio* in  
this piece.

<sup>2</sup> bið, MS.

<sup>3</sup> hanðlað, MS.

<sup>4</sup> he, MS.

<sup>5</sup> For *animosus*.

<sup>6</sup> nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned ; endangered on water ; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*<sup>a</sup> seldom *but*<sup>a</sup> good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes : to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again : to tame cattle, to castrate boars ; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property : rarely he will become old ; he will die by a bad death. A maiden likewise, and she will be laborious ; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works ; to put a child to school. He who absconds will quickly be found.

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<sup>a</sup> Necessary emendations.

fe þe lyð nað[e] he spýlt oððe uneape he ætþint . fe þe bið acenned<sup>1</sup> forlizenbe . gear tpefe gif he [æt]þint pælig he bið . fræcebnýffe lie hæf[ð] . mæden þ̅ felfe . spefen<sup>2</sup> fpa pæden fpa god fpa ýfel gefnemminge hit hæfð . fram tid[e] þære fýxtan oð nōn god mona blob lætan.

Mona fe fifta þu na felle offrunga<sup>3</sup> forþi aðfpane fe þe flyhð<sup>4</sup> naðe he bið gecýbb deað . oððe zeppuðan he bið gecýrned . ftale earfoðlice bið funden . cild acenned uneaðe ætþint . æfter fif gear oft unnýt fpylt . mæden pýrft fpeft . for þi yfelðæba<sup>5</sup> y pýnt-zælfte<sup>6</sup> fe þe gelið he fpeft . fpernu<sup>7</sup> gefneminge habbað . nif na god mona blob lætan.

fol. 31 b.

Mona fe fixta . ftalu bið funden . fe þe gelið lange y liðelice he ablað . fe þe bið acenned þuſte . mæpe . fpiðe abepð . gif<sup>8</sup> he gear nīgontýne ætþint zesælig he bið . tacn hefð on fpiðnam<sup>9</sup> hanbu . mæden acenned clæne . perum gecpeme . andfæncge on eallum godum . fperne fint gepiffe nelle þu apneon . nýf na god mona blob lætan.

Mona fe fýfoða . blob lætan lac<sup>10</sup> niman . temian . hælan . god ýf flemma bið gemet . þyð zeftranğað . cild acenned fnotep . gemenðful . ftranğ . zelæpeb . fteppif . foðfæft . luffende . tacn on andþliton . mæden relafpecol . perum yfæncge . tacn<sup>11</sup> on ofepþrupe fpiþnan y on bneofte pýnftian . feoc mid læceðomum bið zehelēb . fperna gepiffe fýnt . oft late . oð æfen god mona blob lætan.

<sup>1</sup> acennb, MS.<sup>2</sup> fperne, MS.<sup>3</sup> For *sacramentum*.<sup>4</sup> Interpreting *fugit*, an error for *fecit* (*fecerit*).<sup>5</sup> malefica.<sup>6</sup> *herbaria*.<sup>7</sup> *finę*, added MS.<sup>8</sup> *pyr*, MS.<sup>9</sup> So MS.<sup>10</sup> For *medicare*.<sup>11</sup> *tanc*, MS.



He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for blood-letting.

The fifth moon. Take no oath<sup>a</sup> on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herb-processor. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

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<sup>a</sup> To make any sense, it was necessary to follow the original Latin.

Mona fe ehtoða . fæbu on eorðan fendan . beon  
apendban fram stope to stope god hit yf . ftalu na bið  
funden . cild acenned uncuð . ftanꝥ . spilde he bið  
gedýrped on pætere gepilice . tacn hæfð on fidan  
spildran . mæden tacn on oferbræpe spildran . oft ȝ if<sup>1</sup>  
mære . nýtlice . fceamfæst<sup>2</sup> anum pere oðhýlde heo ne  
bið . spefen naðe gepýrð ȝefýlb . gode betæc fe þe  
ȝelið . naðe spýlt . ealne bæȝ god mona blob lætan .

Mona fe nꝥoþa . on eallum mꝥmꝥum todonbꝥum god  
yf . pꝥntun don . fe þe flýhð naþe bið funden . feoc  
naþe gepýrð . cild acenned corngesæliz .<sup>3</sup> ȝear . ftanꝥ .<sup>4</sup>  
smýlte . he bið ȝefpencet oð ȝear feofone . tacn on  
spildran hand . ȝýf he þꝥutiz ȝeara leoroð pæliz he  
bið . mæden carful þancful nýtꝥýrþe . clæne . tacn  
ealþra cnapa<sup>5</sup> hæfð spæfen<sup>6</sup> naþe hit gepýrð . bebizla .  
nýf<sup>7</sup> na god mona blob lætan .

fol. 32 a.

Mona fe teoða on eallum þingum todonbꝥum god . on  
huf nꝥe mꝥpan cildru on fcole betacen . cild acenned  
ȝimeleaf . ȝefpincful on forman ylde . mæden milde .  
pultepestne<sup>8</sup> þurh ylde bed ȝ beb heo deð . fe þe ȝelið  
naðe he ftýrð oððe ȝenunȝe he arifeð . spefna ydele  
fint . fram tide þære fýxtan [oð] æfen god mona blob  
lætan .

Mona fe ænbleȝta pýlbæda biðban . tꝥeopa ceorpan .<sup>9</sup>  
beon mꝥpan . nýtlic yf . cild acenned peallende .  
abeped . modful . on langþære ylde bet he deð . mæden  
tacn on anplitan ȝ on breofte hæbenbe . pif heo bið .  
clæne . on ylde ungodum deaðe heo spýlt . feoc lang

<sup>1</sup> huf, MS.<sup>2</sup> fceamfæst, MS.<sup>3</sup> For *granosus*, a misreading for  
*gratiosus*.<sup>4</sup> ftanꝥ, MS.<sup>5</sup> cnapa, MS.<sup>6</sup> spæfen, MS.<sup>7</sup> yf, MS.<sup>8</sup> For *letifica* as *lanifica*.<sup>9</sup> ceorpan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað<sup>1</sup> oððe næðlice arift.<sup>2</sup> spepen<sup>3</sup> betpuh feopen  
ðagaf zepýrð. beo hit.<sup>4</sup> ealſpa zob mona nýf blod  
lætan.

Mona fe tpeſta on eallum peorcum nýthe ýf ſapan.  
pif læðan. pæg ſapan. cild acenneð. zob. luplic.  
tacn on hanða ſpíþnan hæfð. oððe on cneope. pſæ-  
cænful. mæðen tacn on bpeofte hæfð. plitiz. ac na  
lang lif heo adrýcð. feoc oððe he lange lið. oððe he  
ſpýlt. ſpepen<sup>5</sup> ýf zepif. onſoph beo þu. ealne ðæg  
zob ýf mona blod lætan.

Mona fe þpeotteoþa pſæcænful to angennene þinc.  
ne þu mið pſeondum na flit. fe þe flehð naþe bið  
funðen. cild acenneð þancfull. tacn abuta eagan hæb-  
bende. þriſte. neaful. oſermod. him fýlfum zelci-  
zenbe. na lange ne leopað. mæðen tacn on neccan  
hæfð oððe on þeo. oſermodiz. þancfull. þriſte on  
lichaman mið manegum perum. naþe heo ſpilt. feoc  
naðe ætpint oððe lange he adlað.<sup>6</sup> ſpeþn binnan ðagum  
nizon bið zepýlleð. pſam tibe þepe fýxtan zob mona  
blod lætan.

Mona fe peopepteoðe eallum zob<sup>7</sup> þingum zob.  
þeapaf bicgan. pif læðan. cildpu on ſcole betæcan.  
cild acenneð ceapman. tacn abutan eagan oððe on þeo  
hæfð. þriſte. modiz. him filþan licizenbe. naðe ſpelt.  
mæðen tacn on neccan hæfð. modiz ðýpſtiz. manega  
pepaſ zepilnizenbe. [naðe] ſpilt. feoc zif [no] naðe  
zepeppð. ſpepen on ſceortum tīman zepſemminze  
hæfð. liflic ýf mona blod lætan.

fol. 32 b.

Mone<sup>7</sup> fe pſſteoða zepitnýffa fýllan hit niſ tſum.  
cild acenneð pſæcænful. tacn on eaxle pinſtran hæfð.

<sup>1</sup> anblað, MS.

<sup>2</sup> arift, MS.

<sup>3</sup> ſpeþne, MS.

<sup>4</sup> beo þu, *esto*, MS.

<sup>5</sup> ſpeþne, MS.

<sup>6</sup> hablað, MS.

<sup>7</sup> So.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde] . cumliðe . fræcedniffe hæfð of ýfen<sup>1</sup> oððe on  
 pætere . mæden scamfæst . gefincful . clæne . pæpum  
 gelicgende . feoc gif heo æfter þrum ðazum na arift .  
 he bið gefenct . spefn na ðeƿað . na ýf Ʒoð mona  
 bloð lætan.

Mona fe fýrteoða nanum þingum nýtlíc<sup>2</sup> [nýmpe]  
 stalum . fe þe aƿeƷ Ʒepit ðeað he bið Ʒecyð . cild  
 acenneb cumliðe . þancful<sup>3</sup> staðolfæst . [on] ýlde be-  
 tere Ʒ betere . tacn [on] auſine hæfð . mæden tacn  
 on ſiðan ſƿiðran . abeƿeð . eallum Ʒelƿað . feoc [eal  
 ſƿa] heƿ beƿoran . ſƿeƿen æfter langum tīman bið  
 Ʒeƿýlled Ʒ facn bið . Ʒoð ýf mona bloð lætan.

Mona fe feoƿonteða . nan ýf ƷefæliƷna onƷinnan  
 fapan cildru on ſcole betæcan . cild acenneb fræcenful .  
 fræond . healð<sup>4</sup> abeƿeð . ƿif . Ʒeſtæƿlæƿeð . þƿiſte . foð  
 fæst . mæden ƿorðum Ʒelæƿeð . on eallum þingum  
 nýtlíc . clæne . ƿæliƷ . feoc lange ablað . ſƿeƿen<sup>5</sup> ƿaðe  
 Ʒeƿƿh[ƿ]ð . no ýf Ʒoð mona bloð lætan.

Mona fe ehteða eallum toðo[n]ðum nýtlíc<sup>2</sup> Ʒe-  
 macan on huſe Ʒelæðan . cildru on huſ oððe on ſcole .  
 cild acenneb [un]oƿeƿcumen . tacn abutan cneop heƿð .  
 unƷebeƿe . oƿeƿmoð . feaſƿnecol . mæð[en] tacn eal  
 ſƿa<sup>6</sup> cild . clæne . Ʒefincful . Ʒehealðeð . on eƿtran  
 ýlde betere . feoc ƿaþe arift . ſƿeƿen binnan ðazum  
 tyn beoð<sup>7</sup> Ʒeƿýlled . ealne ðæƷ Ʒoð mona bloð lætan.

Mona fe niƷonteða e[a]llum þingum toðonðum nyt-  
 lice .<sup>7</sup> cild acenneb milde . abeƿeð . ſƿiðe ƿif . ƿexende  
 betere Ʒ betere . tacn on oƿeƿbƿuƿe . mæden eal ſƿa

<sup>1</sup> So.

<sup>2</sup> nytlice, MS.

<sup>3</sup> þancul, MS.

<sup>4</sup> amicable.

<sup>5</sup> ſƿeƿne, MS.

<sup>6</sup> oððe, MS., glossing ut as aut.

<sup>7</sup> So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

ſpa cnapa<sup>1</sup> on anum pere eðhýlde<sup>2</sup> heo ne bið . feoc  
 raðe Ʒepýrþð þurh læcecræft . ſpeſen<sup>3</sup> binnan fýr  
 ðagum Ʒeopenuð bið . fram tibe .i. oð ða niƷoben nýf  
 na Ʒoð mona blob lætan.

Mona fe tƷentizopa eallum þingum ýdeluſt ýf . cild  
 acenneb ýrðlincƷ . Ʒep . mæben ealſpa . þeƷaf Ʒorho-  
 Ʒað . feoc lange adlað . raða na aƷið . ſpeſen na to  
 Ʒeleſenne . nýf na Ʒoð mona blob lætan.

Mona fe an Ʒ tƷentizoda unnytlice to pýpcenne  
 butan ſƷurðpýrhtan<sup>4</sup> Ʒ [Ʒif] þu fýlft na underſreht  
 eft . fcalu raðe bið funden . cild acenneb Ʒefri[n]cful .  
 mildheort . Ʒeftærlæneð . pel bonðe . mæben tacn on  
 neccan oððe on bneofte ſƷiþpan . Ʒefpincful . clæne .  
 on eallum Ʒeluroð . anum pere oðhelbe . feoc eapfoðlice  
 ætƷint . oððe raðe he ſpýlt . ſpeſen ýbele fýnt . oð þa  
 þrubban tibe Ʒoð ýf mona blob lætan.

Mona fe tƷa Ʒ tƷentizode . nýtlice bicƷan þeapaf .  
 cild acenneb læce . mæben ealſpa . þeapƷena . feoc raðe  
 bið ƷeftƷanƷoð nýtlic ýf mona blob lætan . ſpeſna  
 Ʒepiſſe beoð . Ʒif hi beoð Ʒehealbene on Ʒemýnde.

Mona fe þƷi Ʒ tƷentizoda eallum todonbum nýtlic .  
 cild acenneb folcllic . mæben þancful . feoc lange he  
 adlað oððe raðe ſpýlt . ſpeſen na to Ʒelýſenne na on  
 mote to healþenne . oð ða fýxtan tibe Ʒoð mona blob  
 lætan.

Mona fe feopeƷi Ʒ tƷenti[Ʒoða] to onƷinnenne þinc  
 nýtlic . cild acenneb pinnenbe . mæben fƷƷanƷ . feoc  
 raðe he ſpýlt . ſpeſen naht ýf . on uhtan Ʒoð mona  
 blob lætan.

<sup>1</sup> cƷapa, MS., the second time.<sup>2</sup> heðhýlde, MS.<sup>3</sup> ſpeſne, MS.<sup>4</sup> *gladiatoribus*.



girl as a boy: content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor; a maiden likewise: and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona se ƿif ƿ tƿenti[ƿoða] huntopaf began nytlíc .  
 cild acenned ƿrædiȝ . mæden ƿrædiȝ . pulltefeſtre .  
 feoc binnan þrum ȝaȝum cuð bið ſe ȝæg . ſpeſne bin-  
 nan niȝon ȝaȝum ſƿutole beoð . fram þære fýxtan  
 tibe oð nōn ȝoð mona blob lætan.

Mona ſe fýx ƿ tƿenti[ƿoða] cild acenned ȝemindiȝ .  
 mæden ȝerabod . feoc ƿaðe he ſpýlt . ſpeſen ſƿa he ƿ  
 beſoran . fram under[n] tibi oð nōn nýf na ȝoð mona  
 blob lætan.

Mona ſe ſeoron ƿ tƿenti[ƿoða] cild acenned fnotep.<sup>1</sup>  
 mæden ƿýrðful . ƿif . feoc leofað . ſpeſenu habbað  
 ȝeſnemmineȝe . naht ne ȝeƿiað . ealne ȝæg ȝoð mona  
 blob lætan.

Mona ſe eahta ƿ tƿenti[ƿoða] cild accenned ȝeſpinc-  
 ful . on eallum ȝeleafful . mæden ȝehýrfum . ȝetƿipe .  
 feoc ƿaðe ȝeþrað . ſpeſnu ſƿa he ƿ beſoran . fram  
 nontibi oð aƿen ȝoð mona blob lætan.

Mona ſe niȝon ƿ tƿenti[ƿoða] cild acenned ȝeleafful  
 ƿ ƿice . mæden ƿif ƿ ƿæliȝ . ſpeſnu ȝoð ƿ ȝeƿiff . eal-  
 ſƿa ȝoð mona blob lætan.

Mona ſe þƿutti[ƿoða] cild acenned ȝeſæligeft . milde .  
 mæden ȝeſælige . ȝeþpære . feoc ſƿin[c]ð ac he leofað  
 ſpeſnu binnon þrum ȝaȝum beoð onƿƿigene hpilan to  
 ƿaſnienne . nýf na ȝoð mona blob lætan.

endiað ſpeſnu danielif [þæf] ƿitiȝan.

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<sup>1</sup> fnotep, MS.

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The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

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*MS. Cott. Tiberius, A. iii., fol. 25 b.*

De fomniorum diuerfitate secundum ordinem abedarii danielis prophetæ.

So MS. be sƿeƿena miſtlicneſſe ærteƿ endebyrðneſſe danielis þ ƿitegan :

ƿuƿelaf on ſƿeƿenum ſe þe ƿeƿýhð ƿ mið him ƿinn& ſaca fume hit ƿetacnað. ƿuƿelaf on ſƿeƿnum ƿeƿon ƿeƿteon hit ƿetacnað. ƿuƿelaf ſum þincƿ ƿƿam him ƿeƿƿupan heaƿm<sup>1</sup> hit ƿetacnað. aſſan oððe netenu ƿeƿihð ƿýlt ceapeſ hit ƿetacnað. ƿæƿnu on ſƿæƿnum beƿan beƿeƿunƿe hit ƿetacnað. aſſan etan ƿeƿƿinc hit ƿetacnað. aſſan cliƿienðe oððe untienðe ýƿnan fume ſace ƿýðeƿƿýrðneſſe hit ƿetacnað. ƿuƿeleſ iſceot- tenðe<sup>2</sup> ƿeƿihð ƿeonda ýƿele ſƿeƿe hit ƿetacnað. tƿeop mið ƿeſtme ƿeƿihð ƿeƿteon ƿeƿilnobe hit ƿetacnað. tƿeop upp aſtƿan ſumne ƿýrðſcƿe he beƿýt. ƿeƿer hlutƿon ƿeƿihð ceapeſ ƿeƿðƿunƿe hit ƿetacnað. ƿƿam ƿýlbeonum ſe þe hine ƿeƿihð ehtan ƿƿam ƿeonda he bið oƿeƿſƿiðeb boƿan benðan oððe ƿlan aſendan ƿeƿƿinc oððe anƿſumnýſſe ƿe[tacnað]. ƿunƿ on ſƿeƿnum ƿeƿihð ſtope ƿeƿilnobe hit ƿe[tacnað]. ƿunƿ on ſƿeƿnum unðeƿon capleaſte ƿe[tacnað]. ƿunƿ ſýllan heaƿm ƿe[tacnað]. ƿolb on ſƿeƿnum hanðlian ƿoƿðunƿe ceapeſ ƿetacnað. ƿeƿmoð ðƿuncan ſace heƿiƿe hit ƿe[tacnað]. eceð ðƿuncan on ſƿeƿnum untƿumnýſſe ƿe[tacnað]. ƿancliƿan etan æƿenðe ƿullic ƿe[tacnað]. hƿite oððe beophte hine ƿeƿeƿýðan ƿýnſumnýſſe ƿe[tacnað]. eƿan ſe þe hine ƿeƿihð ſƿincu mæſte him onƿean cumað. beaƿð him beon beſcopen heoƿm hit ƿe[tacnað]. bƿaccas on ſƿeƿnum ƿeƿihð capleaſte ƿe[tacnað]. on ƿolan ſittan ſƿicunƿe ceapeſ hit ƿe[tacnað]. ƿilðe hine ƿeƿihð untƿumnýſſe ƿe[tacnað]. eorƿas ſtƿanƿe habban ƿeƿinƿe

<sup>1</sup> heappan, MS.

| <sup>2</sup> bullientes, Lat.

*The Saxon glosses some Latin.*

## A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches<sup>a</sup> in dreams, betokens freedom from care.<sup>b</sup> To sit on a foal,<sup>c</sup> betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

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<sup>a</sup> Braccus, Lat.

<sup>b</sup> Reading capleaste.

<sup>c</sup> Bordore, Lat.

hit ge[tacnað]. pilbe ðeop temian fe þe hine gefihð  
 gýfe oððe þanc riðenpinnena ge[tacnað]. pilbe ðeop  
 ynnende. gefihð fume gebraefednýffe ge[tacnað]. on  
 beþe hine þpean anxfumneffe ge[tacnað] gebyrðne  
 hine gefihð glæncge zetacnað. oþerflop hrit haf[b]ban  
 bliffe ge[tacnað]. oþerflop bleofah habban æpenbe  
 fullic ge[tacnað]. geþeohtu oððe heþene gefihð bliffe  
 on openum hit openað. butepan etan æpenbe<sup>1</sup> god  
 ge[tacnað]. oxan gnaftenbe gefihð fige ceapaf ge[tac-  
 nað]. oxan flapende gefihð ýrelnýffe ceapef ge[tacnað].  
 pilbe ðeop fpreceande gefihð teonan heþge ge[tacnað].  
 mid pocce beon gefcud offorhnýffe ge[tacnað]. cýne-  
 helm gepilcef þingef onfon bliffe hit zetacnað. blindne  
 fe þe hine gefihð lettincge ge[tacnað] heofen ligenne  
 gefihð fume unrihtwifnýffe on eallum ymbþpyrte on-  
 gean cumen. hpehpettan oððe cýpæt gefihð on fper-  
 num untrumnýffe ge[tacnað]. pex ðrige etan faca  
 mid ungecoplicum ge[tacnað]. culfran gefihð fume  
 unrotnýffe ge[tacnað]. on cpeapþerne fe þe hine gefihð  
 fume carfulneffe oððe teonan ge[tacnað]. hearod þit  
 habban geftreon ge[tacnað]. hearod him beon gefcopen  
 hearum ge[tacnað]. mid gefcy nupum beon gefcob gef-  
 treon of ungepenebum ge[tacnað]. mid gefcy ealþum  
 beon gefcob fpicunge ge[tacnað]. fpicýngaf gaðþrian  
 oððe þýpcean gefþinc hit zetacnað. hundaf beorþýnde  
 gefihð oððe him laðhetan fýnb þine þe oþerfþiðan  
 fecað. hundaf bleþan<sup>2</sup> gefihð þanc hit zetacnað.  
 heorod þpean fram ælcum ege 7 ælceþe framcennýffe  
 he bið alefeb. cyfe geonþne onfon geftreon ge[tac-  
 nað]. fealt 3if he bið face hit zetacnað. olþendaf  
 gefeon 7 fram him gefihð laðhetan face hit ge[tacnað].  
 gleða fe þe hine gefihð etan fýnb þine be þe ýpela  
 fprecað. eahþynlu gefihð oððe on him hine belocene  
 gefeo on fimum teonan oððe on hæftnoðe bið gehæfð.  
 capitan þritan<sup>3</sup> oððe næðan æpenbe fullic hit zetac-

fol. 26 b.

þit, MS.

<sup>1</sup> hæpenbe, T.<sup>2</sup> For plegan.<sup>3</sup> For þritan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,<sup>a</sup> betokens splendour. To have a white overcoat,<sup>b</sup> betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,<sup>c</sup> betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,<sup>d</sup> or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

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<sup>a</sup> Barbatum, Lat.

<sup>b</sup> Byrrum, Lat.

<sup>c</sup> Clamide, Lat., *chlamyde*.

<sup>d</sup> Cancellus, Lat.

[nað] . mete fpiþan heaþm hit zetacnað . . . .<sup>1</sup>  
 fpiþan faca hit ze[tacnað] . ȳnnan fe þe hine gefihþ ȳ  
 he ne mæg lettunge hit zetacnað . on cnaete fittan  
 face hefize hit zetacnað . pex oððe tapenaf gefihð bliffe  
 hit zetacnat . mid deaðum fpelhan geftrun hit ze[tac-  
 nað] . mid hif fpufteþ gelicgan heaþm hit ze[tacnað] .  
 mid hif mebeþ onfophnȳffe hit ze[tacnað] . mid medene  
 gelicgan a[n]gsumneffe hit [zetacnað] mid hif gemacan  
 gelicge[n] angsumnyffe hit [zetacnað] . bec ze[h]pilcef  
 þingef onfon oððe ȳæðan oððe ȳæbenðe leftan gefelþe  
 ȳman<sup>2</sup> hit zetacnað.

fol. 27 a.

þonne man<sup>3</sup> hine gefihð sumne teonan hefine hit [ze-  
 tacnað] . heorðreðena fe þe gefihð fpicunge hit zetac-  
 nað . cimbalaŋ oððe pfalteraf oððe ftrengaf ætrunan  
 faca hit [zetacnað] . heaþpan gefihð onfophneffe ceapef  
 hit ze[tacnað] . mid deaðum fpneacan micel geftrun  
 hit [zetacnað] . ligȳæfceaþ gefihð onfophneffe hit ze-  
 [tacnað] . teð hif feallan ſum of hif maȳum fpȳlt.

teð neoðepan oððe tuxaf þana<sup>4</sup> afeallað ȳf mid  
 blobe oððe butan ſape ȳæmbe he bið ȳnam maȳum; on  
 huſe hif ofȳþian pexincge oððe bliffe hit ze[tacnað] .  
 huſ hif feallan heaþm mid manegum hit zetacnað .  
 huſ feallan ȳ toþȳþpan heaþm hit ze[tacnað] . huſ hif  
 bȳnnan gefihð ȳæcenȳffe hifef ze[tacnað] . ſpete etan  
 on manegum leahtum bið ofſett hit ze[tacnað] . mid  
 biſcop pocce<sup>5</sup> ſepȳðan him geftreon zetacnað of cynne .  
 ðracan gefihð ſumne ȳȳrðſcipe hit ze[tacnað] on hoſe  
 hritum fittan belimp ȳob ze[tacnað] . on hoſe  
 ſpeaþtan fittan anxsumneffe ze[tacnað] . on hoſe ze-  
 le-  
 pum fittan hȳnðe ze[tacnað] . on hoſe ðunnan fittan  
 ȳerðrunge ze[tacnað] . on hoſe þrunum fittan ceap  
 ȳulne ze[tacnað] . hoſ ȳilbe ȳnnan oððe ȳnam him  
 heaþmian heaþm ze[tacnað] . ðruncenne hine gefihð  
 untȳumneffe ze[tacnað] . belyrnobe gefihð heaþm hit

<sup>1</sup> ceroma remains without inter-  
 pretation, peaxhlaf is the equivalent.

<sup>2</sup> ȳmam, V.

<sup>3</sup> Plures, Lat. Read ma

<sup>4</sup> Read þam.

<sup>5</sup> Dalmatica, Latin.



a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.<sup>a</sup> To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

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<sup>a</sup> Of cynne interprets ex semine, Lat.

fol. 27 b.

ge[taenað]. ylþ gefihð laðne oððe gnamne fume pnohte  
 hit getaenað. ylþef ban hanðlian lettinege ge[taenað].  
 ylþef ban becgan oððe beceapan unrotnýssa mæste  
 ge[taenað]. melu on spefnum hanðlian eacan ceapaf  
 ge[taenað]. mið ifene geflægene gefihð carfulnýsse  
 ge[taenað]. ifen ge[h]pylœf þingef hanðlian fume un-  
 tnumýssa hit ge[taenað]. anfine hif on fpa [h]pilcum  
 þinge gefihð lif lang him bið<sup>1</sup> gefealb. anfine hiflice  
 hine habban fultum ʒ pýrðmýnt numpan ge[taenað].  
 anfine fullice habban mið manegum [facum] bið ofþpýc-  
 cenb.<sup>2</sup> fløb ðrof gefihð æbyluðða hit ge[taenað].  
 hpætaf fume [h]anðlian untnumnýsse ge[taenað]. bpo-  
 ðer oððe fpufter gefihð fram pýftum pundum bið  
 gefpenct. ptt gefihð ʒ on þane befealb fume teonan  
 hit ge[taenað]. pylfpring on hufe hif gefihð beon  
 geopenað eacan oððe bliffe ge[taenað]. æmyttan fpa  
 [h]pilce gefihð faca þa mæftan ge[taenað]. fløb on  
 hufe hif inþapan fæcenðneffe he þolað. fcmlacu ge-  
 fihð gefteon of ungependum hit ge[taenað]. fic tpeop  
 gefihð faca mið ungeþafenlicum ge[taenað]. fic tpeop  
 fpeart onfon unrotnýssa ge[taenað]. lof mið pine on-  
 fon ʒ ðrican untnumnýsse ge[taenað]. leaf mið nipan  
 pine niman ʒ ðrican gefelðe tman ge[taenað]. uðpi-  
 tan gefihð tþýfelican henðe ge[taenað]. funa oððe  
 dohtpa beon acennebe gefihð eacum getaenað. fpurð-  
 bopan<sup>3</sup> hine geporðene gefihð heafum fullic[ne] geta-  
 nað. fpurð bepan ʒ be him plegean unheaðnýsse<sup>4</sup> ge-  
 [taenað]. fpurð pegebe<sup>5</sup> anbiðian gehende faca mæste  
 ge[taenað]. zimm of þinge forleoſan ſum þinc forlæt-  
 henne ægþu lecgan gefteon mið carfulnýsse ge[ta-  
 nað]. henne mið cicenum gefihð ceapaf eacan ge[ta-  
 nað]. hæþene feoltenðe gefihð ʒ fram him cðan faca  
 mið fæcednýsse ge[taenað]. gebliffian on ſpefnum  
 unrotnýsse ge[taenað]. hazol on ſpefnum unrotnýsse

fol. 28 a.

<sup>1</sup> bið, MS.<sup>2</sup> As ofþpýcced.<sup>3</sup> Gladiatorem.<sup>4</sup> anxietatem, read uneaðnýsse.<sup>5</sup> For pegende.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"<sup>a</sup> and to drink betokens That, is cup. ailment. To take a "leaf with new wine"<sup>b</sup> and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

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<sup>a</sup> Folium cum uino, Lat.

| <sup>b</sup> Folia cum recente uino, Lat.

ze[taenað] · haȝol on ſpepnum ȝefihð heapm pelpeopne  
 ze[taenað] · buccan oððe ȝet ȝefihð ȝepðpunge ȝe[tae-  
 nað] · cuman habban andan ȝetacnað. *Herculem* ȝefihð  
 ȝneo[n]ðſcipe ȝeȝð · mann ofſlean bepepunge ȝe[tae-  
 nað] · caſepe hine beon ȝepopdene ȝȝpðſcipe ȝe[taenað] ·  
 on ſtpece oððe on palentan abutan ȝan uneaðnȝſſe  
 ȝe[taenað] · bpȝnaſ on ȝe[h]pſcipe ſtope ȝefihð fume  
 ȝpæcebnȝſſe ȝe[taenað] · on ȝloð ſpȝmman anxſumneſſe  
 ȝe[taenað] · on ȝille hine ȝpean ȝe[te]neon ȝe[taenað] ·  
 on ſe hine ȝpean bliſſe ȝetacnað · on ȝæle ȝulm ȝpean  
 fume ȝpohce ȝe[taenað] · on ſæ ȝeallan ȝeſtpeon ȝe-  
 [taenað] · on mepe ȝeallan bliſſe [ȝetacnað] · on ȝæle  
 ȝulan ȝeallan ſumne teonan ȝe[taenað] · cſbpu ȝefihð  
 ȝ mið him ȝleȝað ȝeſælðe tīman ȝe[taenað] · ontpeum-  
 nȝſſa fume ȝefihð caſpulanȝſſe ȝe[taenað] · on bleȝ-  
 ſtope<sup>1</sup> oððe on ȝaſungſtope ȝbīdian hine ȝefihð ſtȝ-  
 punge fume ȝe[taenað] · on æppeſtune ȝan anxſumnȝſſe  
 heȝȝe ȝe[taenað] · on bpebe hine beon ȝemetne hȝ  
 lanȝ him bið ȝeſealb. *Luna* beon ȝeȝȝpð tȝȝmunge  
 [ȝetacnað] · *Luna* ȝoppeoſan ȝeleaſan toȝȝingze ȝe[tae-  
 nað] · *Luna* ȝȝlbenne bȝȝȝpðan andan ȝe[taenað] ·  
*Luna pertica*<sup>2</sup> *cingi* ſtpea[n]ȝnȝſſe ȝe[taenað] · monan  
 beophtne ȝefihð bliſſe ȝe[taenað] · monan tpeȝen ȝe-  
 fið andan ȝe[taenað] · monan bloðȝne ȝefihð heapm  
 ȝe[taenað] · monan of heopene ȝeallan oððe up aſtȝan  
 ȝefihð ȝeſpinc ȝe[taenað] · monan ȝittne ȝefihð ȝeſ-  
 tpeon ȝe[taenað] · monan bleoh habban hȝnðe ȝe[tae-  
 nað] · ȝpic hanðlian ſum of hiſ maȝum ſpȝlt · linene  
 claðaf ȝaxan ȝefihð heapm ȝe[taenað] · linen ȝear  
 ſcepeban fume ſeocnȝſſe ȝe[taenað] · leon ȝȝnende  
 ȝefihð ȝepðpunge ceapaf ȝe[taenað] · leon ſlæpende  
 ȝefihð apȝȝenðe cep<sup>3</sup> ȝe[taenað] · leon peban ȝeondef  
 ȝeſtpeic ȝe[taenað] · æpenbȝaca ȝefihð lecca[n]ȝe ȝe-

fol. 28 b.

<sup>1</sup> For plegstope.<sup>2</sup> Du Cange furniſhes an example  
of *pertica* for *Pernica*, *persici coloris*.<sup>3</sup> *malignum negotium*, Lat., apȝȝi-  
genðe for apȝȝeob.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called *Lunus*,<sup>a</sup> betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

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<sup>a</sup> *Isidorus, Origin., xix. 33.*

[tacnað]. leohtratu handlian untunmnyffe ge[tacnað].  
 leohtratu . . . .<sup>1</sup> hine gefihð onforhnyffe ge[tacnað].  
 ftanef afendan feocnyffe ge[tacnað]. ciban on fpefnum  
 ceapef eacan ge[tacnað]. bet him geftreht Ƴ pel gef-  
 [t]reht gefihð beophctnyffe ge[tacnað]. fæ fmýlre gefihð  
 ceapaf fýrðrunge ge[tacnað]. fæ fícal gefihð anx-  
 funnyffe hefige ge[tacnað]. hanða him beŷylbe gefihð  
 peorca unrihta ge[tacnað]. moden<sup>2</sup> hif deade oððe  
 cucu gefihð bliffe ge[tacnað]. maran hine gefihð bliff  
 læffe hit hif Ƴ hýnðe ge[tacnað]. pif tofpræddum  
 loccum hine gefihð geftrucez ge[tacnað]. muŷ Ƴ leo on  
 fpefnum onforhnyffe ge[tacnað]. faran bigfícae ge-  
 [tacnað]. deade gefihð bliffe ge[tacnað]. deadne cýŷian  
 hif to libenne ge[tacnað]. cnihtaŷ gefihð bliffe ge[tac-  
 nað]. handa þpean teonan hefige ge[tacnað]. riƳu  
 gaðerian bliffe ge[tacnað]. huniƳ niman hine gefihð  
 ƳarniƳe þ he na fram oðrum fi beŷfícen. fciƳu gefihð  
 Ƴoð æpenbe ge[tacnað]. hnyte gaðerian faea ge[tac-  
 nað]. neft fuzela gefihð fiƳe ceapaf ge[tacnað]. fna-  
 Ƴaf<sup>3</sup> gefihð bliffe [Ƴetacnað]. miŷt ofeƳ eorþan nan Ƴoð  
 ge[tacnað]. ƳiƳta ðon heapm ge[tacnað]. baƳum fotum  
 Ƴan heapm ge[tacnað]. ƳiƳðriam ŷingan ƳehƳneð Ƴe-  
 henbe bliffe. Ƴebeb ðon ƳefeliƳriam timan ge[tacnað].  
 banu fume handlian hatunƳe ge[tacnað]. Ƴeorcu hand-  
 lian<sup>4</sup> lættunƳe ge[tacnað]. elebeamuf handlian Ƴeftrean  
 ge[tacnað]. fceap gefihð Ƴefcopene hýnðe ge[tacnað].  
 coŷŷaf ŷýllan heapm ge[tacnað.] riæn gefihð bliffe ge-  
 [tacnað]. mæbenu niman on þeape Ƴoðne timan ge-  
 [tacnað]. rihne<sup>5</sup> hine gefihð ƳeƳorðenne friæcebnýffe  
 eacan ge[tacnað]. Ƴýtt gefihð Ƴ on hine beŷealð teonan  
 ge[tacnað]. feoh unðerfon faea [Ƴetacnað]. ƳeƳan on  
 fpefnum bliffe ge[tacnað]. Ƴalman unðerfon Ƴýrðment

fol. 29 a.

<sup>1</sup> The sense, not the MS., shews  
 a lost word.

<sup>2</sup> mofef, MS., matrem.

<sup>3</sup> iues ŷƳapaf, MS.; read Niues.  
 ŷnapaf.

<sup>4</sup> beamuf. Thus MS.

<sup>5</sup> Read riuhne; "piloloŷofum,"  
 Lat.

tokens indisposition. To . . . . lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is<sup>a</sup> betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

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<sup>a</sup> Puellas accipere more, Lat.

[ȝetacnað]. [h]laȝ pexenne<sup>1</sup> niman ȝneobſcipaſ<sup>2</sup> ȝe[tacnað]. hlaȝ pexenne<sup>3</sup> niman ȝneob[n]ſcipaſ niȝe ȝeȝeȝð. hlaȝ bepenne niman bliſſe ȝe[tacnað]. ȝeȝpȝan piȝe huſ pexincȝe ȝe[tacnað]. bȝupaſ niman ȝeſtȝeon mið caȝfulnȝiſſe ȝe[tacnað]. bȝucȝe ȝeſihð caȝleaſte ȝe[tacnað]. ȝpȝin ȝeſihð untȝumnȝiſſe ȝe[tacnað]. ȝet ȝpean anxſumnȝiſſe ȝe[tacnað]. leað hanðlian untȝumnȝiſſe ȝe[tacnað]. cȝætu hȝite ȝeſihð oððe ſittan ceapaf letincȝe ȝe[tacnað]. ȝȝbeȝȝete ſȝa [h]ȝilc ſȝa ȝeſihð uneaðnȝiſſe ȝe[tacnað]. cȝætu [h]ȝite ſittan ȝȝrðment ȝe[tacnað]. ȝȝbeȝȝete ſȝneccan ȝeondſcipaſ cinȝaf ȝe[tacnað]. hlihhan oððe ȝȝȝȝenðe<sup>4</sup> ȝeſihð unȝotnȝiſſa ȝe[tacnað]. ȝoſan ȝeſihð ſȝneȝȝa ȝe[tacnað]. ȝȝſelaſ<sup>5</sup> oððe ſȝeȝel ȝeſihð heȝiȝe teonan ȝe[tacnað]. cȝȝnȝȝaf ȝeſihð oȝ ȝuȝlðe ȝȝȝitan ȝe[tacnað]. cȝȝnȝȝeſ boban undeȝȝon miçel hiȝ huſ taȝan. ſtaȝu aſtȝȝan ȝeſȝinc ȝe[tacnað]. oȝ ſtaȝe niȝeȝ ſȝȝȝan ȝoðne tiȝan ȝe[tacnað]. ȝȝoxaſ ȝeſihð anxſumneſſe ȝe[tacnað] ſunnan ȝȝa ȝeſihð ȝȝȝſcip ȝe[tacnað]. ſun[n]an beoȝhte ȝeſihð bliſſe ȝe[tacnað]. ſun[n]an oððe monan ȝeſihð bliſſe ðomeſ ȝe[tacnað]. ſȝeȝȝan oððe ȝeala ȝeſihð bliſſe ȝe[tacnað]. blob oȝ huſ ſiðan ðȝoȝian heaȝȝ ȝe[tacnað]. on læððȝan ſittan ſȝicuncȝe ȝe[tacnað]. ȝȝam næððȝan læðȝe ȝoȝian ȝeondſeſ ȝeſihðe ȝe[tacnað]. ſittan on ſȝeȝȝum untȝumnȝiſſe ȝe[tacnað]. ȝuȝoȝ ȝehȝȝan oððe ȝeſeon æȝenðe ȝoð ȝe[tacnað]. unȝeȝȝeȝu ȝeſihð ȝeſtȝuon ȝe[tacnað]. ȝȝſtȝu ȝeſihð untȝumnȝiſſe ȝe[tacnað]. ȝebbu ſȝa [h]ȝilc ſȝa ȝȝrð ȝ bliſſe oððe unȝotnȝiſſe ȝeſihð ȝoð æȝenðe ȝe[tacnað]. cȝȝȝaſ ðon ȝȝumȝȝe ȝe[tacnað]. eoȝðan ſȝȝȝunȝe ȝeſihð ſum ȝinc he ȝoȝlæt. meaȝcian ſe ȝe hiȝe ȝeſihð anxſumne[ſ]ſe ȝe[tacnað]. ȝȝȝeȝȝeſ<sup>6</sup> ȝuȝe ſulle ȝeſihð

So MS.

fol. 29 b.

So MS.

<sup>1</sup> pexenne, "candidum," Lat.<sup>2</sup> ȝneobſcipaſ, "accusationem," Lat.<sup>3</sup> pexenne, "cencrium," Lat., that is, of millet, read as cereum.<sup>4</sup> stridentes, Lat. I read ȝȝȝenðe.<sup>5</sup> resinas, Lat.; but resin is hlutȝoȝ ȝic.<sup>6</sup> ȝȝȝeȝȝeſ, MS.



a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages<sup>a</sup> betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.<sup>b</sup> To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat<sup>c</sup> or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons<sup>d</sup> something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

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<sup>a</sup> Pultes, Lat.

<sup>c</sup> Resinas, Lat. ; but the Saxon is a mistranslation.

<sup>b</sup> Quadrigas albas sedere, Lat.

<sup>d</sup> admittit, Lat.

blisse ge[tacnað] . pmeapb pýrcen bliðnýffe hý ge[tacnað] . spingon<sup>1</sup> on spefnun god æfter fliðð . huntað don zefteon ge[tacnað] . ferðan fe þe hine gefihð pinsumnýffe ge[tacnað] . bepan to him zeppeþan gefihð feonðef ftýrnunze ge[tacnað] . pin þucan untrumnýffe ge[tacnað] . neaf hýlic habban blisse ge[tacnað] . on pege fennizum læðan oððe zan teonan hepege ge[tacnað] . pýr læðan hearum ge[tacnað] . loc hine zefon corcið ge[tacnað] . mid oðrum cynehelm ðeað ge[tacnað] . mid pepnem þpean zeteorunz ge[tacnað] . *Cum alio peccare* untrumnýffe *significat* . mid hif ylbpan fpnecan oððe zan fýrðunzþ [zetacnað] . enneleac zefon eazena far hit zetacnað . beheafþian hine zefteon ge[tacnað] . On beþe hine þpean anxsumneffe ge[tacnað] . on cpeapþerne zefon hearum ge[tacnað] . on fýrc pole þpeon pinsumnýffe [zetacnað] . on floðe þpean blisse ge[tacnað] . on pýll feallan fume pnohte hit zetacnað . gebundenne hine gefihð hearum hit zetacnað . fpmman hine zefon hearum ge[tacnað] . ele zefon blisse ge[tacnað] . orcýrð zefon hearum ge[tacnað] . æppla zaþerian znaman ge[tacnað] . fe þe hine fleon gefiht ftope apendan [zetacnað] . fe þe on pnaðút gefihð mid micelum gýltum heom oflett ge[tacnað] . pinþerian fure zefon face ge[tacnað] . nægelaf zefon anxsumnýffe ge[tacnað] . zif þu fpefnast þe tpege monan zefon zerean y blisse ge[tacnað] . zif þu gefihst þ of hehtum þu fealt nýþer to þearpan zóðan y to pelizan ýrelan<sup>2</sup> ge[tacnað] . zif þu gefihst þpacan ofer þe fleozenðe zold hopð ge[tacnað] . zif þu gefihst anfine þine fægere blisse ge[tacnað] . zif þu gefihst þ þu on pætere fægere inga oððe oferza fophleaste<sup>3</sup> ge[tacnað] . zif þu gefihst þ þu mid fpurðe biðt bezýrð fophleaste hit zetacnað . zif þu gefihst zimmaf ðeorpýrða finðan

fol. 30 a.

<sup>1</sup> Vapulare, Lat.<sup>2</sup> The Latin is "ad pauperem  
" bonum et ad diuitem malum;" and  
the glossator, by his inappropriateuse of the definite forms, shews he  
did not see the sense.<sup>3</sup> fophleaste, MS.

working a vineyard<sup>a</sup> betokens a life of mirth. To be flogged<sup>b</sup> in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome<sup>c</sup> robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife<sup>d</sup> betokens harms. To see a lock of hair<sup>e</sup> betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

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<sup>a</sup> *Vindemiare hilaritatem uite,*  
Lat.

<sup>b</sup> Not that spingan is vapulare.

<sup>c</sup> *Formosam, Lat.*

<sup>d</sup> *Vxorem ducere, Lat.*

<sup>e</sup> *Capillum se uidere, Lat.*

fol. 30 b.

fpellu ge[tacnað]. 7iƿ þu gefihft manega zet ýbel ge-  
 [tacnað]. 7iƿ þu gefihft þ þu demft folc 7od oððe ƿýrð-  
 fcepe ge[tacnað]. 7iƿ þu gefihft ƿela hunda of ƿeondum  
 þinum þe ƿaƿnian ge[tacnað]. 7iƿ þu gefihft coſf þe  
 fýllan nehftan 7od ge[tacnað]. 7iƿ þu gefihft manega  
 hlaƿaf bliffe ge[tacnað]. 7iƿ þu gefihft beon þe berri-  
 can oððe ðeƿian hiƿ þin beon aſtýrþuð<sup>1</sup> ƿam mannum  
 ge[tacnað]. 7iƿ þu gefihft beon ƿleon on huſe þinum  
 ƿoplaetincge ge[tacnað]. 7iƿ þu gefihft fnacan on 7ean  
 þe cuman on 7ean ýfele<sup>2</sup> ƿýrmen þe beƿerian mýnegað.  
 7iƿ þu gefihft eaƿn ƿleon ƿiƿ þin 7egriƿan ðeað ge-  
 [tacnað]. 7iƿ þu gefihft þe on ƿearnum ƿatepe þƿean  
 hynðe lichaman ge[tacnað]. 7iƿ þu gefihft þe on ƿæ-  
 tepe cealdan þƿean<sup>3</sup> hældðe lichaman ge[tacnað]. 7iƿ þu  
 gefihft ƿæla penega oððe þu ƿindaft biƿſp[e]llu oððe  
 tælincga oððe ƿærzinga ge[tacnað]. 7iƿ þu gefihft of  
 handu ðeaðef ſum þinc 7uman be ſuman ðæle þe cuman  
 ƿeoh ge[tacnað]. 7iƿ þu gefihft huſ þin byrnenðe ƿin-  
 ðan þe ƿeoh ge[tacnað]. 7iƿ þu gefihft eaƿmaſ<sup>4</sup> þine  
 bemancube 7od ge[tacnað]. 7iƿ þu gefihft ƿeala claða  
 habban ƿeond þine<sup>5</sup> on andƿealde þinum habban ge-  
 [tacnað]. 7iƿ þu gefihft hƿing 7ýlðenne habban ƿýrð-  
 fcepe ge[tacnað]. 7iƿ þu gefihft þe ſƿipeþan ðon 7eþancu  
 7 7eþeahtu þine toſtnebbe 7 to naht 7etealde beon  
 ge[tacnað]. 7iƿ þu gefihft ſƿiƿan þine 7eƿriþene ƿeƿne  
 þe beon þ þu naht unrihteſ ne ðo ge[tacnað]. 7iƿ þu  
 gefihft of hehpe ſtope nýþer on þýſtrum þe ƿeallan  
 anxſumnýſſe oððe teonan ge[tacnað]. 7iƿ þu gefihft þ  
 þu 7epilnige ƿiƿ nexftan þineſ ýfel ſaƿ on lichaman ge-  
 [tacnað]. 7iƿ þu gefihft mid ƿiƿe þinum licgan 7od  
 ge[tacnað]. 7iƿ þu gefihft þe 7ebiddan to ðrihtne  
 micel bliffe þe to cuman hit 7etacnað. 7iƿ þu gefihft  
 timbrian huſ þin ƿeoh þin ƿexan hit 7etacnað.

<sup>1</sup> aſcýrþuð, MS., moueri.<sup>2</sup> hyfele, MS.<sup>3</sup> þƿan, MS.<sup>4</sup> heapmaſ, MS.<sup>5</sup> For þinne.

gems it forbodes palavers.\* If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

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\* Parabras, Lat.

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**STARCRAFT.**

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## DORALOGIUM.

*MS. Cott. Tiberius, A. iii., fol. 176.*

HORALogium · HORARUM BREUE · INCHOAT EN HIC.

On viii. kal. ian̄ · þ̅ bȳð on crīstes mæsse dæg bȳð  
seo sceadu to underne · ȳ to none · seofon ȳ tƿentig-  
oþan healpes fotes · ȳ to middæge seofen ȳ tƿentig ;

On .viii. idus ian̄ · þ̅ ȳs on þone tƿelftan dæg bȳð  
seo sceadu to underne ȳ to none .xxv. fota ȳ to mid-  
dæge .xxii. ;

On .xii. kal. feþ̅ · bið seo sceadu to underne ȳ to  
none an ȳ tƿentig fota · ȳ to middæge ehtatȳne · ȳ  
lȳtle mape ;

On .ii. ñ̅ · feþ̅ bȳð seo sceadu to underne ȳ to none  
ehta teoþan healpes fotes ȳ to middæge fīrtȳne ;

On .xii. kal. MARTII bið seo sceadu to underne ȳ  
to none fīrtȳne fota · ȳ to middæge tƿelfe ;

On .ii. ñ̅ MAR̅ · bið seo sceadu to underne ȳ to  
none þƿeottȳne fota · ȳ to middæge teoþan hīelfes ;

On .xii. kal. APR̅ · þ̅ iȳ emnihte bȳð seo sceadu to  
underne ȳ to none · enblufon fota · ȳ to middæge  
nigroþan healpes ;

On · ñ̅ · APR̅ · bið seo sceadu to underne ȳ to none ·  
teoðan healpes fotes lang · ȳ to middæge forneah  
seofun ;

On .xii. kal. MAI̅ · bȳð seo sceadu to underne ȳ  
to none ehta fota · ȳ lȳtel eaca · ȳ to middæge  
forneah fȳx ;

On .ii. ñ̅ · MAI̅ bȳð seo sceadu to underne ȳ to none  
forneah ehta fota · ȳ to middæge fīrtan healpes ;



## A D I A L.

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*The length of the gnomon is six feet.*

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .xii. kal. ivñ. bið ȝeo ſceadu to underne ȝ to none ȝeoƿon ƿota . ȝ to miðbæȝe ȝeoƿeƿ ;

On kal. ivñ. bið ȝeo ſceadu to underne ȝ to none lýtle lengȝe þonne ȝeoƿon ƿota . ȝ to miðbæȝe ȝeoƿeƿ ;

On . iðus ivñ bið ȝeo ſceadu to underne ȝ to none ehtoðan healƿes ƿotes lang . ȝ to miðbæȝe ȝeoƿeƿ ;

On .viii. kal. ivli . þ̅ ys on Iohannes mæȝȝe dæg bið ȝeo ſceadu to underne ȝ to none ƿel neh ehta ƿota . ȝ to miðbæȝ<sup>1</sup> .iiii. ;

On .ii. ñ . ivli . bið ȝeo ſceadu to underne ȝ to none eahta ƿota ȝ to miðbæȝe lýtle mape þonne ȝeoƿeƿ ;

On .xii. kal. agvsti . bið ȝeo ſceadu to underne ȝ to none ehta ƿota . ȝ lýtle mape . ȝ to miðbæȝe ƿiſtan healƿes ;

fol. 176 b.

On .viii. id agvsti bið ȝeo ſceadu to underne ȝ to none niȝoðan healƿes ƿotes lang . ȝ to miðbæȝe lýtle mape þonne .v. ;

On duodecima . kal. ſeƿt̅ . bið ȝeo ſceadu to underne ȝ to none niȝun ƿota . ȝ to miðbæȝe ȝȝx . ;

On non ſeƿt̅ . bið ȝeo ſceadu to underne ȝ to none enbleƿtan healƿes ƿotes lang ȝ to miðbæȝe ȝeoƿon .

On .xii. kal. oðt̅ . þ̅ ȝȝ emnihte . bið ȝeo ſceadu to underne ȝ to none . ƿeƿelf ƿota lang . ȝ to miðbæȝe niȝun ;

On .ii. ñ . oðt̅ . bið ȝeo ſceadu to underne ȝ to none ȝeoƿeƿtyne ƿota . ȝ to miðbæȝe endluƿon .

On .xii. kal. noſ̅ . bið ȝeo ſceadu to underne ȝ to none ȝȝxtyne ƿota lang . ȝ lýtle mape . ȝ to miðbæȝe . xiii .

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<sup>1</sup> miðbæg for miðbæȝe, in order to get uniformity : each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the "equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .ſ. NOV. bið ƿeo ſceadu to underne . ƿ to none .  
niƿon týne ƿota . ƿ lýtle maƿe . ƿ to miðbæƿe ƿeo-  
ƿontýne.

On .XII. kal. DĒC . bið ƿeo ſceadu to underne ƿ to  
none ƿorneah . ƿeoƿer ƿ .XX. ƿota . ƿ to miðbæƿe an  
ƿ tƿentiƿ.

On .III. ſ. DĒC . bið ƿeo ſceadu to underne ƿ to  
none ƿƿx ƿ XX. ƿota . ƿ to miðbæƿe þƿeo ƿ tƿentiƿ.

On .XIX. kal. IAN . bið ƿeo ſceadu to underne ƿ to  
none . ƿeoƿon ƿ tƿenti ƿota . ƿ to miðbæƿe ƿƿ ƿ  
tƿentiƿ ƿorneah.

*MS. Cott. Caligula, A. xv., fol. 122 b.*

On ane nihta ealð mona . ƿ on .XXIX. ſcnið .III.  
ƿƿcena lenge.

On tƿiƿna nihta ealð mona . ƿ on .XXVIII. ſcnið ane  
tið . ƿ .III. ƿƿicen.

On .III. nihta ealð mona . ƿ on .XXVII. ſcnið tƿa  
tiða . ƿ .II. ƿƿican.

On .III. nihta ealð mona . ƿ on .XXVI. ſcnið þƿeo  
tiða . ƿ .I. ƿƿica.

On .V. nihta ealð mona . ƿ on .XXV. ſcnið ƿeoƿer  
tiða.

On .VI. nihta ealð mona . ƿ on .XXIII. ſcnið ƿeoƿer  
tiða . ƿ .III. ƿƿcena.

On .VII. nihta ealð mona . ƿ on .XXII. ſcnið ƿƿ  
tiða . ƿ .III. ƿƿcena.

On .VIII. nihta ealð mona . ƿ on .XXI. ſcnið ƿƿx  
tiða . ƿ .II. ƿƿican.

On .IX. nihta ealð mona . ƿ on .XXI. ſcnið ƿeoƿon  
tiða . ƿ .I. ƿƿica.

On .X. nihta ealð mona . ƿ on .XX. ſcnið eahta  
tiða.

On .XI. nihta ealð mona . ƿ on .XIX. ſcnið eahta  
tiða . ƿ .III. ƿƿcena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

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1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealb mona . Ʒ on .XVIII. ſcinð niƷon  
 ƿiða . Ʒ .III. ƿƿicena.

On .XIII. nihta ealb mona . Ʒ on .XVII. ſcinð .X.  
 ƿiða . Ʒ .II. ƿƿica.

On .XIII. nihta ealb mona . Ʒ on .XVI. ſcinð .XI.  
 ƿiða . Ʒ .I. ƿƿica.

On .XV. nihta ealb mona . ſcinð .XII. ƿiða.

*MS. Cott. Caligula, A. xv., fol. 126 a.*

Synðon ƿreƷen ðaƷaf on æƷhpýlcum monðe ſƿa hpæt  
 ſƿa on þam ðaƷum onƷýnð ne ƿurð hit næƿƿe Ʒe-  
 enðob.

On Ianuaƿiuf þonne ſe mona bið .III. nihta ealb Ʒ  
 .III.

On Febƿuaƿiuf þonne he bið .V. nihta ealb Ʒ .VII.

On Maƿtiuf þonne he bið .VI. nihta ealb Ʒ .VII.

On Appeliſ þonne he bið .V. nihta ealb Ʒ .VIII.

On Máiuf þonne he bið .VIII. nihta ealb Ʒ .IX.

On Iuniuf þonne he bið .V. nihta ealb Ʒ .XVII.

On Iuliuf þonne he bið .III. nihta ealb Ʒ .XIII.

On AƷuſtuſ þonne he bið .VIII. nihta ealb Ʒ .XIII.

On September þonne he bið .V. nihta ealb Ʒ .IX.

On October þonne he bið .V. nihta ealb Ʒ .XV.

On Nouember þonne he bið .VII. nihta ealb Ʒ .IX.

On December þonne he bið .III. nihta ealb Ʒ .XII.

And ſƿa hit bið Ʒýme ſe þe ƿýlle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

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There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce geara þonne þu feyle witan hwylce dæge man feyle weorðan . 7 healdan þone halgan funnan dæg . adventum dñi . þarwa þe þanne þ þu hit naht ær .v. kl'. deceb'. ne naht æfter .iii. nonas . þifef fylfæf monðef þænne ne healde . ac on þifon feorran dagum þu fcealt healdan butan ælcepe tpeonunges þone dæg 7 þone tokýme mid ealre arwurðnesse.

fol. 121 b.

Ealde witan 7 wif romane gefetton on gerumcræfte þæt næfre ær .xi. kl'. Appelis. Ne naht æfter .vii. kl'. mī eastor tid gerurðan fceal. Ac on þifon getele loc hwær hit þonne to gega buton ælcon tpeon healde hit mon þonne þær mid rihte.

*MS. Cott. Caligula, A. xv., fol. 126.*

ON kl'. Ian'. ofer .xvi. kl'. febr'. loca hwær þu hæbbe .x. nihta ealðne monan ofer þ . þonne funnan dæg belúc alleluia.

ON februaruuf ofer .vii. id. febr'. loca hwær þu finde tpeizra nihta ealðne monan ofer þ . on þone funnan dæg bið halga dæg.

ON martri' ofer .xii. kl'. Aprl'. loca hwær þu finde .xiii. nihta ealðne monan . ofer þ se niesta funnan dæg bið eastor dæg.

Gif þu nýte swylce concuprentes beon on geara . fec georne hwylce dæge beo riðie kl'. apl', gif hit bið funnan dæg þonne bið concuprentes .i. Gif hit bið monan dæg þonne bið concuprentes .ii. And swa þela daga swa bið aȝan on þare wucan . swa þela concuprentes þu fcealt habban on þam geara.

And swa þela nihta swa se mona bið eald on . xi. kl'. aþ. swa þela epacta þu fcealt habban þý geara.

And gif þu wille witan mid gesceade þ gemære tpe-minum septuagesimalis . þonne tele þu þæf monan



Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

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### *A Calendar.*

#### Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluiah!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elbe . kl'. Ian'. oð þ þu cume to þrutiga . for eft on þone nīpan tele oð týne . þonne on þam teoðan stent se teþmen þ gemæne si hpylc [ðæg] hit si . þonne se nexta sunnan þe þær æfter cýmð bið septuagesima.

And gif þu wille witan hwaðe hu fela epactas on gearne yrnian þonne tele þu hu ealð se mona beo on .xi. kl'. ap'. swa fela nihta swa se mona bið þonne on ðæg ealð . swa fela epactas yrnad þý gearne.

fol. 127 b.

And gif þu wille witan hu ealð se mona wære fýrn gearne on þýfne ðæg . þonne wite þu hu ealð se mona beo nu to ðæg . þonne do þu .xx. þær to . þonne gif þær beo under ealle ma þonne .xxx. þonne swa fela nihta swa se mona bið ealð ofer þa .xxx. þonne wæs se mona fýrn gearne on þýfne ðæg swa ealð.

And gif þu wille witan hu ealð se mona scýle beon ofer gearne on þýfne ðæg . þonne wite þu hu ealð se mona beo nu to ðæg . þonne beo se mona swa ealð swa he beo do .xi. þær to . þonne beo þær swa fela swa þær beo ofer þa .xxx. þonne bið se mona swa ealð ofer gearne on þýfne ðæg.

Se ærnesta frizedæg þe man sceal wæsten is on hlýdan. And se ofer is ær pentecosten. And se ærnesta þe bið on iuluf. Se man þe þis gefæst ne wearf he him na ondrædan helle witan butan he beo hlaforð swica.



the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

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## DE TEMPORIBVS.

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*The Manuscripts cited are,*

MS. Cott. Tiberius, A. iii. = R.

MS. Cott. Tiberius, B. v., fol. 24 a. = M.

MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*

MS. Cott. Titus, D. xxvii., fol. 30. = S.

MS. Biblioth. Publ. Acad. Cantab. = P. [99. 3. 29].

## INCIPIUNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

## 1.

IC POLDE EAC GYF IC DORSTE GADRIAN<sup>1</sup> SVM GEHPÆDE  
 andgyt of ðære bēc þe beda ge fnotera lapeop zesette.  
 ȝ ȝaderode of manegra ȝisra lapeopa bocum . be ðæs  
 ȝearer ymbrenum fram annġinne miððan earðer. Ðæt  
 niſ to ȝpelle ac elles to ȝæðenne þam þe hit licað .<sup>2</sup>  
 ȝitodlice þa þa se ælmihtiga ȝcȝppenð ȝisne miððan  
 earð zesceop . þa cwæð he ȝeƿeorðe<sup>3</sup> leoht . ȝ leoht  
 ȝæs þærȝihte ȝeƿorðen . þa ȝeseah ȝob þ̅ ȝ leoht ȝæs  
 ȝōð .<sup>4</sup> ȝ to ðælde þ̅ leoht fram þam þeostnum . ȝ het  
 þ̅ leoht ðæg . ȝ þa ðeostro<sup>5</sup> niht . ȝ ȝæs þa ȝetealb  
 æfen and meȝigen<sup>6</sup> to anum ðæge : On ðam oðrum  
 ðæge zesceop ȝob heofenan . feo ðe is ȝehaten ȝirna-  
 mentum . feo is ȝeƿepenlic . ȝ lichamlic . ac ȝƿa þeah  
 þe ne maȝon ȝor ðære ȝȝȝlynan<sup>7</sup> heahȝysse . ȝ þæra  
 polcna ðicȝysse . ȝ ȝor upe eaȝena tȝððerȝȝre . hi  
 næfne ȝesēon . Seo heofon belȝcð on hȝne bosme ealne  
 miððan earð . And heo æfne tȝȝnð onbvtan<sup>8</sup> uf .  
 spȝftrne þonne æniȝ mȝlen<sup>9</sup> hƿeol .<sup>10</sup> eal ȝƿa ðeop under  
 þȝsȝere<sup>11</sup> eorðan . ȝƿa heo is bufan . Eall heo is sine-  
 pealt . ȝ ansunð . ȝ mið fteorȝum amett .<sup>12</sup> Soðlice þa  
 oðre heofenan þe bufan hȝne fȝnð . ȝ beneoðan ȝȝnð  
 unȝereȝenlice .<sup>13</sup> ȝ mannum unafmeaȝenðlice . Sȝnð ȝƿa  
 þeah ma heofenan .<sup>14</sup> ȝƿa ȝƿa se ȝiteȝa cwæð . Cœli cœlo-  
 num . þ̅ iȝ<sup>15</sup> heofena heofenan . Eac se apostol paulus  
 aȝnat þ̅ he ȝæs ȝelædd oð ða þȝiððan heofenan . ȝ he

<sup>1</sup> pluccian, M.<sup>2</sup> P. omits the sentence.<sup>3</sup> ȝeƿeorðe, P.<sup>4</sup> ȝōð, M.<sup>5</sup> ðeostro, P.<sup>6</sup> meȝien, M.<sup>7</sup> ȝȝȝlynan, P.<sup>8</sup> onbvtan, P.<sup>9</sup> mȝlenn, M.<sup>10</sup> hƿeol, P.<sup>11</sup> þȝsȝere, M.<sup>12</sup> amett, M.<sup>13</sup> unȝereȝ-, P.<sup>14</sup> heoforan, M. ; and so in next

line and further on.

<sup>15</sup> hȝȝ, M.

## A TREATISE ON ASTRONOMY AND COSMOGONY.

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I would also, if I durst, gather some little information Beda, the original. from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and Genes. i. 3. light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, Creation. and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and Heaven revolves. it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are how- Plurality of heavens. ever more heavens, as the prophet said, "the heaven I. Kings viii. 27. " of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

ðær gehýrðe þa ðizelan<sup>1</sup> porð þa nan mann fræcan  
ne mot. On þam þriddan dæge zesceop fe ælmihtiga  
zob jæ . ʒ eorðan . ʒ ealle eorðlice frprýttinza. Ða  
þrý ðaʒas pæron butan runnan . ʒ monan . ʒ fteor-  
pan .<sup>2</sup> ʒ eallum tidum . ʒelicepe pæʒan mið leohte . ʒ  
peoftrum aþenebe. On ðam feorðan dæge zesceop<sup>3</sup> zob  
tpa miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ  
mape leoht . þ is feo runne to ðam dæge . ʒ þ læsse  
leoht . þ is se mona . to þære nihte. On ðam ylcan  
dæge he ʒepronhte ealle fteorpan . ʒ tida zesette. On  
ðam fiftan dæge he zesceop<sup>4</sup> eall pým cynn . ʒ þa  
micclan hpalaf . ʒ eall<sup>5</sup> fisc cynn . on mistlicum<sup>6</sup> and  
mænigfealdum hupum. On ðam fyxtan dæge he ʒe-  
rceop eall deor cynn . ʒ ealle nytana<sup>7</sup> þe on feorþe fo-  
tum ʒað . ʒ þa tpeʒen menn aþam . ʒ éfan. On þam  
feorfoðan dæge he ʒeenbobe hʒ peorc . ʒ seo pucu pæs  
þa aʒan. Nu is ælc dæg on þýsum miððaneapde . of  
þære sunnan lýhtinze. Soðlice feo sunne ʒað be zobes  
bihte . betpeox<sup>8</sup> heopenan ʒ eorðan . on dæg bufon<sup>9</sup>  
eorðan . ʒ on niht under ðýsse eorþan . eall spa feorþ  
aðune on nihtlice<sup>10</sup> tide under þære eorþan spa heo  
on dæg bufon<sup>11</sup> up astihð. Æfne heo byð ýrnende  
ýmbe ðas eorðan . ʒ eall<sup>12</sup> spa leohte scinð under þære  
eorðan on nihtlice<sup>13</sup> tide . spa spa heo on dæg deð  
bufan urum heafðum. On ða healfe þe heo scinð þær  
býð dæg . ʒ on þa healfe þe heo ne scinð ðær býþ  
niht. Æfne býð on sumre<sup>14</sup> siðan þære eorðan dæg .  
ʒ æfne on sumre siðan niht. Ðæt leoht þe pe hatað  
dægpeð .<sup>15</sup> cýmð of þære sunnan . ðonne heo uppearð  
bið . ʒ heo ðonne tobræfð þa nihtlican peoftru mið  
hýne micclan leohte. Eall<sup>16</sup> spa þicce is þeo heoron mið  
fteorpum afýlled on dæg spa on niht . ac hi nabbað

<sup>1</sup> ðizelan, M.<sup>2</sup> eal, P.<sup>3</sup> bufan, M.<sup>4</sup> -licepe, P.<sup>5</sup> fteorpum, M.<sup>6</sup> mistlicum, P.<sup>7</sup> -licepe, P.<sup>8</sup> sumre, P.<sup>9</sup> scop, M.<sup>10</sup> nytana, P.<sup>11</sup> bufan, M.<sup>12</sup> bæʒeped, P.<sup>13</sup> zesceop, M.<sup>14</sup> betpux, P.<sup>15</sup> eal, P.<sup>16</sup> Eal, P.



mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, <sup>Sun and moon created.</sup> and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, <sup>Sun revolves.</sup> quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Ever is there Night. on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinge for þære sunnan andþerðnȳsse. Þe hatað ænne dæg. fram sunnan upgange oð æfen. ac spa þeah is on bocum geteald to anum dæge fram þære sunnan upgange oð þ heo eft becume. þær heo ær upstah. on þam fæce fȳnd getealde feoper ȳ tƿenti tida. seo funne is spiðe mȳcel. eall ƿpa bƿað heo is. þæs þe bēc fecgað. ƿpa eall eorðan ȳmbhƿȳrt. ac heo þingð ƿr spȳðe unbƿað. for þam þe heo ȳ ƿiðe feor<sup>1</sup> fram ƿrum zesihƿum. Ælc þing<sup>2</sup> þe hit<sup>3</sup> fȳrr bȳð. þe hit þe læsse ðingð. Þe maƿon þeah<sup>4</sup> hƿæðere tocnapan be hȳne leoman þ heo unlȳtel is. Spa naðe spa heo ƿaƿtȳhð. heo ƿcind ƿeond ealle eorðan ƿelice. ȳ ealre eorðan bƿaðnȳsse endemes ofepƿȳhð. Eac ƿȳlce þa fteorpan þe us lȳtle<sup>5</sup> þingeað. sȳnd spȳðe bƿade. ac<sup>6</sup> for ðam miclum<sup>7</sup> fæce. þe us betƿeonan ȳs. hi fȳnd ƿefuhte ƿrum zesihðum spiðe ƿehƿæde. Hi ne mihton spa þeah nan leoht to eorðan asendan. fram þære heahlican heofenan. Gȳf hi ƿpa ƿehƿæde ƿæron<sup>8</sup> spa spa ƿrum eazum ðincð.<sup>9</sup> Soðlice se mona ȳ ealle fteorpan underfoð leoht of ðære miclan<sup>10</sup> funnan. ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman. ȳ þeah þe seo funne under eorðan on nihtlice<sup>11</sup> tide scine. þeah aƿtȳhð hȳne leoht on fume<sup>12</sup> siban þære eorðan þe ða fteorpan buƿon<sup>13</sup> us onliht. ȳ þonne heo ƿr aƿæð heo ofepƿið ealra þæra fteorpena ȳ eac þæs monan leoht mid hȳne oƿmætan leohte. Seo funne ƿetacnað ƿrne hælenð cƿist. se ðe ȳs rihtƿiſnȳsse sunne. spa spa se ƿitega cƿæð. Timentibus autem nomen domini ƿuictur ƿol iustitiæ. et sanitas in pennis eius. Ðam mannum þe him onðƿædað ƿodes naman þam. aƿist rihtƿiſnȳsse sunne. ȳ hælp<sup>14</sup> is on hȳne ƿiðerum. Se mona þe ƿeað. ȳ ƿanað ƿetacnað

<sup>1</sup> feorƿ, M.<sup>2</sup> þingð, M.<sup>3</sup> ƿpa hit þe, P.; twice, S.<sup>4</sup> þeah, P. omits.<sup>5</sup> lȳtle, P.<sup>6</sup> ȳ, M.<sup>7</sup> micclan, S.<sup>8</sup> ƿæro, M.<sup>9</sup> ðincð, M. omits.<sup>10</sup> micclan, P. S.<sup>11</sup> -lice, P.<sup>12</sup> fume, P.<sup>13</sup> buƿan, M.<sup>14</sup> hælp, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them* and us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light but from the sun's light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly  
and techni-  
cally.

Sun larger  
than the earth.

Stars large.

Lunar and  
stellar light  
borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunge . þe þe on sýnð . Seo ýs  
 peaxenbe þurh acennedum eilbūm .<sup>1</sup> ȝ panienbe þurh  
 forðþarenūm .<sup>2</sup> þa beorhtan steorpan ȝetacnað þa  
 ȝeleaƿfullan on ȝodes ȝelaðunge . ðe on ȝodre ðroht-  
 nunge scinað . Crīst soðlice onlýht hi ealle þurh hif  
 ȝife spa spa fe ȝodspellepe iohannes cræð . Erat lux uera  
 que inluminat<sup>3</sup> omnem hominem venientem in hunc  
 mundum . Ðæt soðe leoht com þe onlýht ælcne mann .  
 cūmenðne to ðýsum mibbaneanre . Næƿð ure nan nān  
 leoht . æmȝne ȝoðnýsse buton of crīstes ȝyfe . Se ðe  
 ýs soðne rihtƿisnýsse sunne ȝehaten . [þam fý ƿulðor  
 ȝ lof mid fæðer . ȝ halȝan ȝafte . on ealra ƿorulða  
 ƿorulð ā butan ende . Amen.]<sup>4</sup>

## 2. DE PRIMO DIE SEculi . siue DE EQUINOCTIO UERNALI :

Ðone<sup>5</sup> forman dæg þýffere ƿorulbe þe maȝon aȝin-  
 ðan þurh ðæs lænctenlices<sup>6</sup> emnihtef<sup>7</sup> dæg . for þam  
 þe se emnihtes dæg is se feorða dæg þissepe<sup>8</sup> ƿorulbe  
 ȝeƿcapennýsse .<sup>9</sup> Þrý dazas ƿæron ær am dæge . bu-  
 tan<sup>10</sup> funnan . ȝ monan . ȝ eallum ƿteorppum . ȝ on ðam  
 feorðan dæge . þýssepe<sup>11</sup> ƿorulbe ȝescapennýsse<sup>12</sup> ȝe-  
 sceop se ælmihtȝa fcyppenð sunnan . ȝ ȝefette hi<sup>13</sup>  
 on æpne meȝen<sup>14</sup> on mibban east dæle . þær ðæs<sup>15</sup>  
 emnihtes cƿcul is ȝetealb . þ heo ærpe ýmbe ȝearpes  
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte<sup>16</sup> on  
 ȝelicepe ƿæȝan . Ðæs ýlcan dæȝes he ȝesette þone<sup>17</sup>  
 monan ƿulne on æpnunge . on east dæle mid scinendum  
 fteorppum samod . on þæs hæpfeſtlican emnihtes<sup>18</sup> rýne  
 ȝ þa eaſteplīcan tīð þurh ðæs monan anȝýnn<sup>19</sup> ȝesette .

<sup>1</sup> þurh, with dative frequently ; þurh acennebe eilb, S.

<sup>2</sup> -net, M.

<sup>4</sup> From S., which makes this the end.  
 A. iii., fol. 63 b. begins here ; it omits the headings.

lænctenef, S.

<sup>7</sup> ýmnihtef, M.

<sup>8</sup> þýsse, M.

<sup>10</sup> butan, M.

<sup>11</sup> þiff, without termination, R.

<sup>13</sup> hȝ, R.

<sup>14</sup> meȝen, R. S.

<sup>15</sup> ðær, P.

<sup>17</sup> þæne, R.

<sup>18</sup> ým-, M.

<sup>19</sup> anȝnn, R.

<sup>5</sup> ƿapenbe, S.

<sup>6</sup> MS. Tib.

<sup>9</sup> lænct, P. ;

<sup>12</sup> ȝefceap-, R.

<sup>13</sup> ȝefceap-, R.

<sup>16</sup> ȝeem-, M.

waneth, betokeneth this present *church or congregation* Mystery of the moon. in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth John i. 9. light came which lighteth every man coming to this " world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by First day of creation. means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the Sun then in its node. "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern Moon full, and in its node. quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

ƿe ƿillað ƿurðor ymbe þas emnihte spiðor ƿƿrecan . on geðafenlicne<sup>1</sup> stope . ƿ ƿe secgað<sup>2</sup> nu fceortlice . þ se ƿorpa dæg . þýssene<sup>3</sup> ƿorulde is geteald to ðam dæge þe ƿe hatað quinta decima<sup>4</sup> kalendas aprilis . ƿ þæs emnihtes dæg ys gehæfð spa spa beda tæcð . þæs on ðam ƿeorðan dæge . þ ƿ on duodecima<sup>5</sup> kalendas aprilis . Embe<sup>6</sup> þis ƿe sppecað eft spiðor spa spa ƿe ær beheton .

### 3. DE NOCTE.

Niht is gesett mannum to ƿefte on þýsum miðban earpe . Soðlice on þam heofenlicum eðele niȝ nan niht gehæfð . ac þær ƿ ƿingal leoht buton ælcum þýstrum.<sup>7</sup> Upe eorðlice niht<sup>8</sup> soðlice cýmð þurh ðære eorðan sceade . þonne seo sunne gæð on æfnunge under þýssene eorðan . þonne býð ðære eorðan bradnýs betƿeox<sup>9</sup> us . ƿ þære funnan þ ƿe hýne leoman lýhtinge nabbað . oð ðæt heo eft on oferne ende up astihð . ƿitodlice þeah þe hit ƿundeplic<sup>10</sup> þince .<sup>11</sup> nis þeos ƿoruldlice niht nan þing buton<sup>12</sup> þære eorðan sceadu . betƿeox<sup>13</sup> þære funnan . ƿ mannkýnne.<sup>14</sup> ƿoruldlice<sup>15</sup> uðƿitan sædan .<sup>16</sup> þ seo sceadu astihð up<sup>17</sup> oð ðæt heo becýmð to þære lyfte<sup>18</sup> ufeƿearðan .<sup>19</sup> ƿ þonne beýrnð se mona hƿitidum . þonne he full býð on ðære sceade ufeƿearðne .<sup>20</sup> ƿ faȝeteð<sup>21</sup> oððe mið ealle asƿeartað . ƿor þam<sup>22</sup> þe he næfð þære sunnan<sup>23</sup> leoht þa hƿile þe he þære sceade onð ofenýrnð oð ðæt þære sunnan leoman<sup>24</sup> hine eft onlihton.<sup>25</sup> Se mona næfð nan leoht buton of ðære sunnan leoman . ƿ he ƿ ealra tungla nyðemest . ƿ ƿor þi<sup>26</sup> beýrnð on þære eorðan sceade

<sup>1</sup> -licepe, P.	<sup>2</sup> fecgað, R.	<sup>3</sup> þisse, R.	<sup>4</sup> xv., R.
<sup>5</sup> xii., R.	<sup>6</sup> ymbe, R.	<sup>7</sup> þeortrum, P.	<sup>8</sup> nýht, M.
<sup>9</sup> betƿux, R. P.	<sup>10</sup> ƿunðor-, R.	<sup>11</sup> þinge, M.	<sup>12</sup> butan, R.
<sup>13</sup> betƿux, P. R., fol. 64 a.	<sup>14</sup> -cynne, P.	<sup>15</sup> ƿeorulð-, R.	
<sup>16</sup> sædon, R. P.	<sup>17</sup> upp, R.	<sup>18</sup> lyfte, R.	<sup>19</sup> uƿ-, R. P.
<sup>20</sup> ufeƿearðe, R. P.	<sup>21</sup> faȝeteð, R.; faȝeteð, P.	<sup>22</sup> þan, P.	
<sup>23</sup> sunnan, R. omits.	<sup>24</sup> leoma, R.	<sup>25</sup> onlihteð, R.	<sup>26</sup> þi, R.

omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight <sup>Day of creation.</sup> the fifteenth before the kalends of April (*March 18*); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March 21*). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our <sup>The cause of it.</sup> earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, <sup>Moons light borrowed.</sup> and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð. na fýmle gpa þeah for þam bradan  
 cīrcule þe is zodiacus gehaten. under þam<sup>1</sup> cīrcule  
 gpnð<sup>2</sup> seo sunne. ȝ se mona. ȝ þa<sup>3</sup> tpef tunȝlena  
 tacna.<sup>4</sup> Þitodlice ðæs monan tpenbel is symle<sup>5</sup> gehal.  
 ȝ ansund. þeah ðe eall endemes eallunga<sup>6</sup> ne scine.  
 Dæghpamlice<sup>7</sup> ðæs monan leoht byð peaxende<sup>8</sup> oððe  
 panende<sup>9</sup> feoper<sup>10</sup> ppican.<sup>11</sup> þurh þære sunnan leoman.  
 And he gæð dæghpamlice<sup>12</sup> oððe to þære sunnan<sup>13</sup> oððe  
 fram þære sunnan spa þela ppican.<sup>14</sup> na þ he becume  
 to þære funnan. for ðam<sup>15</sup> þe seo runne if micle<sup>16</sup>  
 ufor<sup>17</sup> þonne se mona sȝ. De cȝmð gpa þeah foran  
 onȝean þære<sup>18</sup> sunnan. þonne he of hȝre ontend byð.  
 Symle<sup>19</sup> he pent his hȝrȝ to þære funnan. þ is ȝe  
 ȝnepealta ende þe þær onlyht byð. Þe cpeðað þonne  
 nȝne monan æfter menniscum ȝepunan. ac he is æfre  
 se ȝlca þeah ðe his leoht ȝelomlice hȝpȝfe.<sup>20</sup> Dæt æm-  
 tȝe fæc<sup>21</sup> bufor<sup>22</sup> þære lȝfte is æfre scinende of ðam  
 heofenlicum tunȝlum. Ðit ȝetimað hȝiltidum þonne  
 se mona beȝpnð on ðam ȝlcan ftȝican<sup>23</sup> þe seo runne  
 ȝpnð. þ his tpenbel underscȝt þære<sup>24</sup> sunnan to þam<sup>25</sup>  
 ȝpðe þ heo eall afeostnað.<sup>26</sup> ȝ steorpan æteopiað<sup>27</sup>  
 ȝpȝlce on nihte: þis ȝelimpð seldom. ȝ næfre buton  
 on nȝum monan. Be þam is to understanðenne. þ  
 se mona. is opmæte<sup>28</sup> bȝað. þonne he<sup>29</sup> mæȝ þurh his  
 underscȝte ða sunnan afeostȝan.<sup>30</sup> Seo niht hæfð  
 seoran<sup>31</sup> ðelas fram þære sunnan settlunge<sup>32</sup> oð hȝre  
 upȝanz. An þæra<sup>33</sup> ðæla is cȝepusculum þ is æpenglo-  
 ma. Oþer is uesterum. þ is æfen.<sup>34</sup> þonne se æfen-

<sup>1</sup> þone, S.<sup>2</sup> ȝpnð, R.<sup>3</sup> þa, M. omits.<sup>4</sup> ȝ þa

tpef tacna.

<sup>5</sup> simble, R.<sup>6</sup> eallunga, R.; eallunge, P.<sup>7</sup> -hpom-, P.<sup>8</sup> pexende, R.<sup>9</sup> panigende, P.<sup>10</sup> mior, R.<sup>11</sup> ppicon, P.<sup>12</sup> -hpom-, P.<sup>13</sup> In R. the penman passed from

funnan to sunnan, thirteen words.

<sup>14</sup> ppicon, M. P.<sup>15</sup> ðan, P.<sup>16</sup> micle, P.<sup>17</sup> fupþop, R.<sup>18</sup> ȝeanunga foron þa, M.; foron, P.;

foron, S.

<sup>19</sup> simble, R.<sup>20</sup> hȝeopfe, R. P.<sup>21</sup> fæce, R.<sup>22</sup> bufor, R.<sup>23</sup> ftȝicon, R.<sup>24</sup> þa, R.<sup>25</sup> þan, P.<sup>26</sup> abyftȝaþ, R.<sup>27</sup> ætȝpab, R.<sup>28</sup> opmætic, R.<sup>29</sup> heo, R.<sup>30</sup> abyftȝian, R.<sup>31</sup> vii., R.<sup>32</sup> settlunge, P.<sup>33</sup> þære, R.<sup>34</sup> P. M. omit "that is even."



is full, not always however between us and the broad <sup>Moon travels out of the</sup> circle which is hight the zodiac: under that circle <sup>zodiac.</sup> runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the <sup>Moons orb unchanged.</sup> moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is <sup>Empty space.</sup> ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh <sup>Eclipse of the sun.</sup> under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night <sup>Divisions of the night.</sup> hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

steorþra betpux þære nepsunge æteopað.<sup>1</sup> þriððe is conticinium. þonne ealle þing speopiað<sup>2</sup> on hýra<sup>3</sup> neste. Feorða.<sup>4</sup> is intempestum. þ is midniht. Fifta is gallicinium. þ is hancneb.<sup>5</sup> Syxta is matutinum uel aurora þ is dægneb.<sup>6</sup> Seorða is diluculum. þ is se ær<sup>7</sup> mærien<sup>8</sup> betpeox<sup>9</sup> þam dægnebe.<sup>10</sup> 7 sunnan upgange. Pucan 7 monðas sýnd<sup>11</sup> mannum cuðe æfter hýra<sup>12</sup> andgýte. 7 þeah ðe pe hi<sup>13</sup> æfter boclicum andgýte arriton. hit pile þingcan<sup>14</sup> ungelænebum mannum to deoplic 7 ungerunelic. Þe recgað<sup>15</sup> spa þeah be ðære halgan easter tide. þ spa hrær<sup>16</sup> spa þe mona býð feovertýne nihta ealb fram .XIIII<sup>ma</sup>.<sup>17</sup> kl. arpil. þ on ðam dæge býð feo easterlice gemæru. Þe pe hatað terminus. 7 gýf se terminus. þ is se .XIII<sup>ma</sup>.<sup>18</sup> lunaris becýmð<sup>19</sup> on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýf se terminus gesceyt<sup>20</sup> on fumon<sup>21</sup> dæge þære pucan þonne býð se sunnan dæg þær æfter easter dæg.

4. DE ANNO.<sup>22</sup>

Ðære sunnan gear is þ heo beýrne þone miclan<sup>23</sup> circul zodiacum. 7 gecume under ælc þæra twelf tacna. ælce<sup>24</sup> monðe<sup>25</sup> heo ýrnð under an þæra tacna.<sup>26</sup> An þæra tacna<sup>27</sup> ýs gehaten aries.<sup>28</sup> þ is ramm.<sup>29</sup> Oðer taurnus. þ is fearn. Þriðða gemini. þ<sup>30</sup> sýnd<sup>31</sup> ge- trisan.<sup>32</sup> Feorða cancer.<sup>33</sup> þ is crabba. fifta leo. Sýxta uirgo. þ is mæben. Seorða libra. þæt is

<sup>1</sup> ætýpað, R.      <sup>2</sup> supiað, R. P.      <sup>3</sup> heora, P.      <sup>4</sup> feorþe, R.  
<sup>5</sup> -cræb, R.      <sup>6</sup> dægneb, R.      <sup>7</sup> ærne, R. S.      <sup>8</sup> mærien, P. R.,  
fol. 64 b.      <sup>9</sup> betpux, R. P.      <sup>10</sup> -næbe, R.      <sup>11</sup> sýndon, R.  
<sup>12</sup> heora, P.      <sup>13</sup> hý, R.      <sup>14</sup> þincean, R.      <sup>15</sup> fecgeaþ, R.  
<sup>16</sup> hrær, R.      <sup>17</sup> XII, M.      <sup>18</sup> XIII, M.      <sup>19</sup> becýmbb, R.      <sup>20</sup> becyt, P.  
<sup>21</sup> funnon, M. R.; fumum, P.      <sup>22</sup> MS. L., what remains of it, begins here.      <sup>23</sup> micclan, P.; micclan, R.      <sup>24</sup> Ælcon, R.      <sup>25</sup> monað, L.  
<sup>26</sup> táčna, L.      <sup>27</sup> táčna, L.      <sup>28</sup> áries, L.      <sup>29</sup> ram, L.      <sup>30</sup> þæt, L. adds.  
<sup>31</sup> sýndon, R.      <sup>32</sup> getcýffan, R.      <sup>33</sup> cancer, L.

within that interval ;<sup>a</sup> the third is the silent night, when all things are silent in their rest ; the fourth is midnight ; the fifth is the cock crowing ; the sixth is the dawn ; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. Weeks and months, too recondite a subject. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

#### OF THE YEAR.

The year of the sun is that it run through the mickle circle the zodiac, and come under each of the twelve signs *of the zodiac*. Every month it runneth under one of the signs. One of the signs is hight the Ram ; the second the Bull ; the third the Twins ; the fourth the Crab ; the fifth the Lion ; the sixth the Maiden ;

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<sup>a</sup> Vesperum, apparente stella huius nominis. Beda.

pund oððe<sup>1</sup> pæge. Eahtoðe<sup>2</sup> scorpius. ꝥ is þropenb. Niðoða<sup>3</sup> is<sup>4</sup> sagittarius. ꝥ is scýtta. Teoða<sup>5</sup> ys capricornus ꝥ is buccan horn. oððe bucca. Enblyfta<sup>6</sup> is aquarius. ꝥ is pæter ȝyte.<sup>7</sup> oððe se þe<sup>8</sup> pæter ȝýt.<sup>9</sup> Tpelꝥte is<sup>10</sup> pisces. ꝥ sýnb fixas. þas tpeꝥ tacna sýnb<sup>11</sup> spa ȝehipobe<sup>12</sup> on ðam heorpenlicum<sup>13</sup> noðerum.<sup>14</sup> ȝ sýnb<sup>15</sup> spa þjaðe ꝥ hi ȝerýllað tpa tida.<sup>16</sup> mid hýna<sup>17</sup> upȝange. oððe nýþerȝange. Ælc ðæra<sup>18</sup> tpeꝥ tacna hýlt his monað. ȝ þonne seo sunne hi hæfð ealle underpunnen. þonne byð an ȝear aȝan. On ðam ȝearne sýnb<sup>19</sup> ȝetealde tpeꝥ monðas. ȝ tpa ȝ ríftiȝ<sup>20</sup> pucena.<sup>21</sup> Ðneo hund ðaȝa. ȝ ríft. ȝ sýxtiȝ ðaȝa. ȝ þær to eacan sýx tida.<sup>22</sup> þa<sup>23</sup> maciað æfpe ýmbe<sup>24</sup> ꝥ feorðe ȝear þone ðæȝ. ȝ ða niht þe pe hatað bissex-tum. Romanisȝe<sup>25</sup> leoðan<sup>26</sup> onȝýnnað<sup>27</sup> heora<sup>28</sup> ȝear æfter hæðenum ȝepunan. on rinteplicepe<sup>29</sup> tibe.<sup>30</sup> Ebne<sup>31</sup> healðað heora<sup>32</sup> ȝearnes anȝinn.<sup>33</sup> on lenctenlicepe<sup>34</sup> emnihte. Ða ȝreciscan<sup>35</sup> onȝinnað hýna<sup>36</sup> ȝear æt ðam sunnftebe.<sup>37</sup> ȝ ða eȝiptiscan on hærfeste.<sup>38</sup> Ða<sup>39</sup> ebneiscan<sup>40</sup> þeoda<sup>41</sup> ðe ȝodes æ heoldon aȝunnon<sup>42</sup> heora<sup>43</sup> ȝearnes anȝinn<sup>44</sup> ealpa rihtlicost. ꝥ is on ðære lenctenlican emnihte. .xii<sup>ma</sup>. kal. aprilif<sup>45</sup> on þam ðæge þe seo sunne. ȝ se<sup>46</sup> mona. ȝ ealle tunȝlan.<sup>47</sup> ȝ ȝearlice tida ȝesette pæran. Soðlice ðæs monan ȝear hæfð seoron. ȝ tpeutiȝ ðaȝa. ȝ eahta tida. On ðam rýpste<sup>48</sup>

<sup>1</sup> oþþ, R.      <sup>2</sup> Eahtoþa, R.; Eahraðe, L.      <sup>3</sup> niðoþe, R. P.  
<sup>4</sup> is, L. omits.      <sup>5</sup> Teoþe, R. P. L.      <sup>6</sup> enblyfte, R., without is;  
enblyfte, P. L.      <sup>7</sup> scyte, R.      <sup>8</sup> þe þe, M.; þe re, P.      <sup>9</sup> ȝeot, L.  
<sup>10</sup> is, R. omits.      <sup>11</sup> sýnt, R.      <sup>12</sup> ȝehipobe, L.      <sup>13</sup> heoron, P. L.;  
-lican, L.      <sup>14</sup> noðepe, R. P. L.      <sup>15</sup> sýnbod, R.; rýnb, L.      <sup>16</sup> tida, L.  
<sup>17</sup> hýpe, L.; hýpe, P.; heopa, R.      <sup>18</sup> þara, L.      <sup>19</sup> sýnbod, R.  
<sup>20</sup> rífti, R.      <sup>21</sup> pucan, R. P. L.      <sup>22</sup> tida, L.      <sup>23</sup> þe, R. P. L.  
<sup>24</sup> embe, P. L.      <sup>25</sup> Romanisȝe, R.      <sup>26</sup> leoþe, R.; leoda, P. L.  
<sup>27</sup> -neð, L.      <sup>28</sup> hýna, L.      <sup>29</sup> -licepe, R. L.      <sup>30</sup> tibe, L.      <sup>31</sup> hebne, L.  
<sup>32</sup> hýpe, R. L.      <sup>33</sup> anȝin, R.; anȝinn, P.; anȝynn, L.      <sup>34</sup> læncten, L.;  
-licepe, P.      <sup>35</sup> ȝreciscan, R.      <sup>36</sup> heopa, R. P.      <sup>37</sup> sunn, L. omits.  
<sup>38</sup> hærfest, M.      <sup>39</sup> Ac, P. R. L. add.      <sup>40</sup> ebneiscan, R.      <sup>41</sup> þeode, L.  
<sup>42</sup> onȝunnon, L.      <sup>43</sup> heapa, R.; hýna, L.      <sup>44</sup> anȝin, R.      <sup>45</sup> duodecima  
kalenðar aprilij, L.      <sup>46</sup> se, M. P. omit.      <sup>47</sup> tunȝla, R.      <sup>48</sup> rýpmet, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissexthus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,<sup>a</sup> and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

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<sup>a</sup> A solstitio. Beda, ix.

he underþýrnð. ealle ða tpeľ tacna . þe seo funne under-  
 zæð tpeľ monað. Se mona is soðlice be suman<sup>1</sup> ðæle  
 spíƿne<sup>2</sup> þonne seo funne . ac spa þeah<sup>3</sup> þurh<sup>4</sup> þa  
 spíƿnýsse<sup>5</sup> ne mihte he underþýrnan ealle þa tpeľ  
 tunglan<sup>6</sup> binnan<sup>7</sup> ƿeoƿon<sup>8</sup> anb tpeťizum ðazum .<sup>9</sup> ƿ  
 eahta tidum . ƿýf he urne spa up<sup>10</sup> spa þeo<sup>11</sup> sunne  
 ðeð.<sup>12</sup> þæne sunnan ƿýne is spíðe ƿum . ƿor þan<sup>13</sup> þe  
 heo is spíðe up .<sup>14</sup> ƿ ðæs monan ƿýne is spíðe<sup>15</sup> neaƿio-  
 ƿor þan þe he ýrnð<sup>16</sup> ealra tungla<sup>17</sup> niðemest .<sup>18</sup> ƿ þæne  
 eoƿðan ƿehendof. Nu<sup>19</sup> miht ðú underþstandan þ̅ læs-  
 san ýmbƿanz<sup>20</sup> hæfð<sup>21</sup> se<sup>22</sup> mann<sup>23</sup> þe zæð abutan<sup>24</sup>  
 an hús . þonne se<sup>25</sup> ðe ealle ða þurh bezæð. Spa eac  
 ðe mona hæfð his ƿýne hƿaðor<sup>26</sup> aƿnen<sup>27</sup> on þam  
 læssan ýmbhƿýrte . þonne seo sunne hæbbe on ðam  
 mapan. Þis is læs monan ƿear . ac his monað is mare .  
 þ̅ is þonne he zecýrnð nipe ƿnam<sup>28</sup> þæne sunnan . oð þ̅  
 he eft cume hýpe<sup>29</sup> ƿorne aƿean<sup>30</sup> ealb . ƿ aƿeoƿoð .<sup>31</sup>  
 ƿ eft þurh hi<sup>32</sup> beo<sup>33</sup> ontentð.<sup>34</sup> On ðam monðe sýnð  
 zetealde niƿon ƿ tpeťiz ðaza . ƿ tpeľ tida . þis is se  
 monelica<sup>35</sup> monað . ƿ hýs ƿear is þ̅ he underþýrne  
 ealle ða tpeľ tunglan.<sup>36</sup> On sumum<sup>37</sup> ƿearne býð<sup>38</sup> se  
 mona tpeľ siðon ƿeniƿoð .<sup>39</sup> ƿnam þæne halƿan eafter  
 tibe<sup>40</sup> oð eft eafteron . ƿ on<sup>41</sup> sumum ƿearne he bið  
 þ̅eoottýne<sup>42</sup> siðon zeeðniƿað .<sup>43</sup> þ̅ ƿear ðe<sup>44</sup> pe hatað  
 communis hæfð<sup>45</sup> tpeľ nipe monan . ƿ þ̅ ƿear ðe pe  
 hatað embolismus . hæfð þ̅eoottýne<sup>46</sup> nipe monan.<sup>47</sup> Se

<sup>1</sup> funnon, R. ; sumon, P. ; funun, L.      <sup>2</sup> spíƿne, L.      <sup>3</sup> þeh, L.  
<sup>4</sup> ðaþ, M.      <sup>5</sup> -neffe ne ne, L.      <sup>6</sup> tungla, R.      <sup>7</sup> binnon, L.  
<sup>8</sup> vii., R.      <sup>9</sup> ðazum, L.      <sup>10</sup> upp, R.      <sup>11</sup> þeo, R. omits ; seo, L. P.  
<sup>12</sup> ðeð, P. omits.      <sup>13</sup> þon, L.      <sup>14</sup> upp, R. P.      <sup>15</sup> spíðe, R. L. omit.  
<sup>16</sup> heo ýrnð, R.      <sup>17</sup> tungla, R. omits.      <sup>18</sup> nyðemyst, P. ; neobemæst, L.  
<sup>19</sup> hu, R.      <sup>20</sup> embe, L.      <sup>21</sup> hæf, L.      <sup>22</sup> ðe, R.      <sup>23</sup> man, P. L.  
<sup>24</sup> onbuton, P. L.      <sup>25</sup> fe, L.      <sup>26</sup> ƿaðor, M. P. L.      <sup>27</sup> aƿnen, L.  
<sup>28</sup> ƿrom, L.      <sup>29</sup> hýrne, R.      <sup>30</sup> ƿean, P. L. M. ; ƿorpon ƿean, S.  
<sup>31</sup> aƿeoƿoð, L. ; aƿeoƿað, S.      <sup>32</sup> hu, R.      <sup>33</sup> býð, R.      <sup>34</sup> ontent, L.  
<sup>35</sup> monlica, P.      <sup>36</sup> tungla, R.      <sup>37</sup> funon, R.      <sup>38</sup> he býð, R.  
<sup>39</sup> ƿeniƿoð, L.      <sup>40</sup> tibe, L.      <sup>41</sup> on, R. omits.      <sup>42</sup> þ̅eoottene, L.  
<sup>43</sup> -ƿoð, R. L.      <sup>44</sup> ðe, R. omits.      <sup>45</sup> þ̅ þ̅ hæfð, R.      <sup>46</sup> þ̅eoottene, L.  
<sup>47</sup> monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high us as the sun doth. The course of the sun is very roomy, Orbit of the moon. since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. Revolution of the moon distinguished from the intervals between the new moons. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve How many moons from Easter to Easter. times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we of *the Computus* call communis hath twelve new moons, and the year that we high embolismus hath thirteen new moons. The lunar

monelica monað<sup>1</sup> hæfð æfne on anum monðe .xxx.<sup>2</sup> nihta.<sup>3</sup> Ƴ on oþrum niƳon Ƴ .xx.<sup>4</sup> On spa hƳlcum sunlicum monðe spa<sup>5</sup> se mona Ƴeenbað.<sup>6</sup> se býð his monað.<sup>7</sup> Ic cƳeðe<sup>8</sup> nu Ƴepiðlicor . Ƴýf se ealða mona Ƴeenbað<sup>9</sup> tƳam ɔagum oððe þrum binnan hlýðan monðe . þonne býð he Ƴetealb to ðam monðe . Ƴ be his ƳeƳolum acunnod . Ƴ spa forð be ðam oðrum . FeoƳer tiða<sup>10</sup> sýnð Ƴetealbe on anum Ƴeape . þ Ƴýnð .<sup>11</sup> ueƳ . æstas . autumnus . hiemf.<sup>12</sup> UeƳ is lencten tið.<sup>13</sup> seo hæfð emnihte . Æstas is sumor .<sup>14</sup> se hæfð sunnſtede.<sup>15</sup> AutumnuƳ is hæƳfeste þe<sup>16</sup> hæfð oðre emnihte . Diemf is Ƴinter.<sup>17</sup> se hæfð oþerne Ƴunnſtede . On þysum feoƳer tiðum ýrnð seo sunne Ƴeonð<sup>18</sup> miſtlice<sup>19</sup> ɔælas . buƳon<sup>20</sup> þýsum<sup>21</sup> ýmbhƳƳfete .<sup>22</sup> Ƴ þa<sup>23</sup> eorðan Ƴetempnað . foðlice þurh Ƴobes ƳoƳeƳeapunge . þ heo sýmle<sup>24</sup> on anƳe ſtope<sup>25</sup> ne ƳuniƳe .<sup>26</sup> Ƴ mið hƳne hætan<sup>27</sup> miððaneapðes<sup>28</sup> Ƴæstmas ƳorþæƳne . Ac heo Ƴæð Ƴeonð ƳtoƳa .<sup>29</sup> Ƴ tempnað ða eorðlican<sup>30</sup> Ƴæstmaſ æƳðer Ƴe on Ƴæftme Ƴe on ƳiƳunge .<sup>31</sup> þonne se ɔæg langað . þonne Ƴæð<sup>32</sup> seo ſunne norðƳearð . oð þ heo becýmð to þam tæcne .<sup>33</sup> þe is Ƴehaten cancer . þær is se ſumelica<sup>34</sup> sunnſtede . Ƴor þan<sup>35</sup> ðe heo cýrð<sup>36</sup> ðær onƳean eft ſuðƳearð . Ƴ se ɔæg þonne ſceorþað . oð þ seo sunne cýmð<sup>37</sup> eft ſuð to þam Ƴinterlican<sup>38</sup> sunnſtede .<sup>39</sup> Ƴ þær ætſtent . Ðonne heo norðƳearð býð . þonne macað heo lenctenlice<sup>40</sup> emnihte on miððeapriðum<sup>41</sup> hýne Ƴýne . EƳt

<sup>1</sup> monoh, R.    <sup>2</sup> þniti, R.; þniti, L.    <sup>3</sup> niƳan, L.    <sup>4</sup> tƳenti, R.; tƳentiƳ, L.    <sup>5</sup> ſpa ſua, P.    <sup>6</sup> Ƴeenbað, L.    <sup>7</sup> monoð, R.    <sup>8</sup> cƳelle, R.    <sup>9</sup> Ƴeenbað, L.    <sup>10</sup> tiða, L.    <sup>11</sup> ſýnt, B.    <sup>12</sup> hiemf, R.    <sup>13</sup> tið, L.    <sup>14</sup> ſum, L.    <sup>15</sup> To the next Ƴunnſtede, R. omits; ſtæðe, L.    <sup>16</sup> Ƴe, P. L.    <sup>17</sup> Ƴinter, L.    <sup>18</sup> Ƴeon, L.    <sup>19</sup> miſſenlice, L.; miſlice, P. R., fol. 65 b.    <sup>20</sup> buƳan, R.    <sup>21</sup> þiƳum, L.    <sup>22</sup> emb-, L.    <sup>23</sup> þas, M. P. L.    <sup>24</sup> ſýmle, R. L.    <sup>25</sup> ſtôpe, L.    <sup>26</sup> on nanƳe oþre ne ƳuniƳe, R.; ƳeƳunge, M., omitting the negative.    <sup>27</sup> hæton, R.    <sup>28</sup> -eapðice, S. R. P. L.    <sup>29</sup> ſtope, R.    <sup>30</sup> eapð-, R.    <sup>31</sup> ƳiƳunge, L.    <sup>32</sup> Ƴæf, L.    <sup>33</sup> tæcne, L.    <sup>34</sup> ſumor-, L.    <sup>35</sup> þon, L.    <sup>36</sup> cýrð, L. S.; cýmð, M. R. P.    <sup>37</sup> cýmpð, R.    <sup>38</sup> -licum, P. S.    <sup>39</sup> Ƴun-, L.    <sup>40</sup> lencten, L.    <sup>41</sup> -ðan, R. L.



month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons.

the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above

this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in

one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening.

When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is high Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days.

shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearf bið . þonne macað heo hæppæft-  
lice<sup>1</sup> emnihte. Spa heo suðor bið spa hit fpiþor pin-  
teplæcð . ȝ ȝæð se pinteplica<sup>2</sup> cyle æfter hýne . ac  
þonne heo eft ȝepent onȝean . þonne todræfð<sup>3</sup> heo  
þone<sup>4</sup> pinteplican cyle mið hýne hatum<sup>5</sup> leoman.<sup>6</sup> Se  
langienða<sup>7</sup> bæȝ<sup>8</sup> is cealb . for þan ðe seo eorðe bið  
mið þam pinteplican<sup>9</sup> cyle þurhȝan . ȝ bið langsum ær  
ðam<sup>10</sup> ðe heo eft ȝebeþob<sup>11</sup> sȝ . Se sceortȝenða<sup>12</sup> bæȝ  
hæfð liðþan ȝepeþeru<sup>13</sup> þonne se langienða<sup>14</sup> bæȝ<sup>15</sup> for  
þan<sup>16</sup> þe seo eorðe is eall ȝebeðob mið þære sumeplican  
hætan . ȝ ne bið eft spa hnaðe<sup>17</sup> acolob. Witodlice se  
pinteplica mona ȝæð norðor þonne seo sunne ȝa<sup>18</sup> on  
fumeþa . ȝ for þi he<sup>19</sup> hæfð scȝrtan<sup>20</sup> sceade<sup>21</sup> þonne  
seo sunne. Eft on langiendum dagum<sup>22</sup> he ofer<sup>23</sup> ȝæð  
þone<sup>24</sup> suðþan sunnftede . ȝ for þi he<sup>25</sup> bið nȝðor<sup>26</sup>  
ȝesepen þonne seo sunne on pinta.<sup>27</sup> Spa þeah<sup>28</sup> ne  
ȝæð heora<sup>29</sup> naðer<sup>30</sup> ænne ppičan<sup>31</sup> ofer<sup>32</sup> þam ðe him<sup>33</sup>  
ȝesette<sup>34</sup> is. Ne dagas ne sȝnb<sup>35</sup> nu naþor<sup>36</sup> ne længþan<sup>37</sup>  
ne scȝrtan þonne<sup>38</sup> hi<sup>39</sup> æt ffruman pæþan.<sup>40</sup> On æȝipta  
lande ne cȝmð næfre nan pinteþ . ne þen scupas.<sup>41</sup> ác on  
miððan urum pinta<sup>42</sup> beoð hýna<sup>43</sup> feldas mið pȝntum<sup>44</sup>  
bloþende . ȝ hýna<sup>45</sup> onceþbas<sup>46</sup> mið æpplum afȝllebe.  
Æfter heora ȝerepe ȝæð seo éa up nilus<sup>47</sup> ȝ ofer  
flett<sup>48</sup> eall þ̅ eȝiptisce land.<sup>49</sup> ȝ stent<sup>50</sup> oferflebe .

<sup>1</sup> hæppæft-, P.      <sup>2</sup> pinteþ-, R.      <sup>3</sup> to, R. omits.      <sup>4</sup> þæne, R.  
<sup>5</sup> hācan, S.      <sup>6</sup> leomum, L.      <sup>7</sup> langigenða, P.      <sup>8</sup> bæȝ, R. omits. ;  
bæȝ, L.      <sup>9</sup> -licum, M. P. L.      <sup>10</sup> ðan, P.      <sup>11</sup> ȝebeþeb, L.  
<sup>12</sup> sceort-, L.      <sup>13</sup> ȝepiþeru, L. ; ȝepiþeþa, R.      <sup>14</sup> langȝenða, L.  
<sup>15</sup> bæȝ, P. omits.      <sup>16</sup> þam, R. ; þon, L.      <sup>17</sup> naðe, L.      <sup>18</sup> ȝange, R. P. L.  
<sup>19</sup> he, P. L. M. omit.      <sup>20</sup> sceortþan, R. ; sceortþan, L.      <sup>21</sup> sceade, L.  
<sup>22</sup> -ende dagas, R.      <sup>23</sup> heo for, R.      <sup>24</sup> þæne, R.      <sup>25</sup> he, P. M. L. S. omit.  
<sup>26</sup> nȝþor, B. ; neoðer, S.      <sup>27</sup> pintaþ, L.      <sup>28</sup> þeah, L.      <sup>29</sup> hýna, L.  
<sup>30</sup> naþor, L.      <sup>31</sup> ppičan, R.      <sup>32</sup> ofer, R.      <sup>33</sup> heom, R.  
<sup>34</sup> ȝeset. P. L.      <sup>35</sup> sȝnb, R.      <sup>36</sup> naþor, P. M. omit.  
<sup>37</sup> længþan, R. P. L.      <sup>38</sup> þæne, R.      <sup>39</sup> hiȝ, R.      <sup>40</sup> pæþon, R. P. L.  
<sup>41</sup> þen scúþar, L.      <sup>42</sup> pintaþ, R. L.      <sup>43</sup> heora, P.      <sup>44</sup> pœortum, P. M.  
<sup>45</sup> heora, P.      <sup>46</sup> onceþbas, R. P. ; onceþbas, L.      <sup>47</sup> up nilur, L. ; nilif, R.  
<sup>48</sup> fletb, M. ; flet, P. L.      <sup>49</sup> lānb, L.      <sup>50</sup> stent, R. ; stænt, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause  
of winter.

Of the coldness  
of spring.

Of the shadow  
cast by the  
moon.

All this is  
immutable.

Of the seasons  
in Egypt.

hþilon<sup>1</sup> monað<sup>2</sup> hþilum<sup>3</sup> lenz<sup>4</sup> ʒ syððan<sup>5</sup> to tpeþf  
monðum ne cymð þær nan oðer scōþ. oð þ seo ea<sup>6</sup>  
eft up aþrēce.<sup>7</sup> spa spa hýne ʒepuna<sup>8</sup> is. ælce ʒeape  
æne.<sup>9</sup> ʒ hi habbað þurh þ cōþnes spa ʒela<sup>10</sup> spa hi<sup>11</sup>  
mæft pecceað.<sup>12</sup>

## 5. DE MVNDO.

Middaneapd is ʒehaten eall þ<sup>13</sup> binnan þam fþma-  
mentum ʒf. Fþmmamentum is þeos noðerlice heofen<sup>14</sup>  
mið manegum fteopnum<sup>15</sup> amett.<sup>16</sup> Seo heofen.<sup>17</sup> ʒ  
sæ. ʒ eorðe synð ʒehatene middaneapd. Seo<sup>18</sup> fþma-  
mentum tþpnð sþmle<sup>19</sup> onbutan<sup>20</sup> us unbær þýssene<sup>21</sup>  
eorðan ʒ buran.<sup>22</sup> ac þær is unʒerþm ʒæc betpeox<sup>23</sup>  
hýne. ʒ þære eorðon. Feoþer ʒ tpeptiʒ tida beoð  
aʒane þ is an bæʒ. ʒ an niht.<sup>24</sup> ær þan ðe heo beo  
æne<sup>25</sup> ymbtþpnð.<sup>26</sup> ʒ ealle ða fteoppan<sup>27</sup> þe hýne on  
ʒæste synð turpniað onbutan<sup>28</sup> mið hýne. Seo eorðe  
fcent on ælemiððan þurh ʒoðes mihte spa ʒeʒæstneð.  
þ heo næfpe ne byhð naþor<sup>29</sup> ne uþor.<sup>30</sup> ne nýðor.<sup>31</sup>  
þonne se ælmihtiga scyppend. þe ealle ðing hýlt. bu-  
ton spince.<sup>32</sup> hi ʒestaðelode. Ælc sæ þeah<sup>33</sup> heo beop<sup>34</sup>  
sý hæfð ʒpnð<sup>35</sup> on ðære eorðan.<sup>36</sup> ʒ seo eorðe abýrð<sup>37</sup>  
ælce<sup>38</sup> sæ<sup>39</sup> ʒ þone<sup>40</sup> miclan<sup>41</sup> ʒāpsecʒ ʒ ealle þyllspun-  
ʒas<sup>42</sup> ʒ éan<sup>43</sup> þurh hiʒ<sup>44</sup> ýpnað. Spa spa æoðpan lic-  
ʒeað<sup>45</sup> on bæes mannes lichaman spa licʒað<sup>46</sup> þas<sup>47</sup> pæten

<sup>1</sup> hþilum, L.    <sup>2</sup> monoþ, R.    <sup>3</sup> hþilon, R. L.    <sup>4</sup> lengc, R.; læng, L.  
<sup>5</sup> fepþan, R.    <sup>6</sup> ea, L.    <sup>7</sup> uppa bþecce, R., fol. 66 a.; úp, L.    <sup>8</sup> puna, R.  
<sup>9</sup> æne, L. S.    <sup>10</sup> mýcel, L.; ʒeala, R.    <sup>11</sup> hiʒ, R.    <sup>12</sup> pecceað, P. S.  
<sup>13</sup> þ, L. omits.    <sup>14</sup> heofon, L.    <sup>15</sup> fteoppan, L.    <sup>16</sup> amet, P. M. S.  
<sup>17</sup> heofon, L.    <sup>18</sup> Se, R.    <sup>19</sup> fþmle, R.    <sup>20</sup> onbuton, L.    <sup>21</sup> þýsse, R.  
<sup>22</sup> buran, M.; búron, L.    <sup>23</sup> betpux, R. P.; betþýx, L.    <sup>24</sup> beoþ  
æfpe þ if an bæʒ & an niht fýnðon turpnienðe aburan mið hýne, R.  
<sup>25</sup> æne, R. M. omits; æne, L.    <sup>26</sup> tþpnð, M.    <sup>27</sup> fteoppan, L.  
<sup>28</sup> onbuton, L.    <sup>29</sup> naþor, L. M. omits; naþor ne, P. omits.    <sup>30</sup> uþor, R.  
<sup>31</sup> nýþor, R.; neoðor, P. L. S.    <sup>32</sup> ʒeʒpnce, R. P. L.    <sup>33</sup> þeah, L.  
<sup>34</sup> beop, L.    <sup>35</sup> ʒpnð, L.    <sup>36</sup> eorþon, L.    <sup>37</sup> abepð, P.  
<sup>38</sup> ealle, R. P. L. S.    <sup>39</sup> sæf, R.    <sup>40</sup> þæne, R.    <sup>41</sup> micclan, R.  
<sup>42</sup> þyl-, L.    <sup>43</sup> ea · an, R.; eann, L.    <sup>44</sup> hiþe, P.; hýne, M. L. S.  
<sup>45</sup> licʒað, P. L.    <sup>46</sup> licʒeað, R.    <sup>47</sup> þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

## OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æbðþan Ʒeond<sup>1</sup> ðas eorðan. Nærð naðer<sup>2</sup> ne sæ . ne eá nænne stebe<sup>3</sup> buton on eorðan.

# 6. DE EQUINOCTIIS.

Ðanegra manna cƷýððunƷ is þ̅ seo lenctenlice<sup>4</sup> emniht<sup>5</sup> Ʒebýrige<sup>6</sup> rihtlice on octaua kl. aprilis<sup>7</sup> þ̅ is on marian mæsse ðæge. Ac ealle þa easterƷnan Ʒ þa<sup>8</sup> eƷiptiscan<sup>9</sup> þe selost cunnon on ƷerimcƷnærte tealbon þ̅ seo lenctenlice emniht is Ʒerislice<sup>10</sup> on duodecima kl. april . þ̅ is on s̅c̅e. benedictus<sup>11</sup> mæsse ðæge.<sup>12</sup> Eft is beboden<sup>13</sup> on ðam Ʒegole.<sup>14</sup> þe us Ʒerissað be þære halƷan easterƷtíðe : þ̅ næfne ne s̅y se halƷa easter ðæƷ Ʒemærsoð.<sup>15</sup> ær þan ðe seo lenctenlice emniht<sup>16</sup> s̅y aƷān . Ʒ þæs ðæƷes lenƷe<sup>17</sup> ofenstige<sup>18</sup> þa niht.<sup>19</sup> Þite nu for ðƷ<sup>20</sup> Ʒýf hit þære rihtlice emniht on f̅c̅ā<sup>21</sup> marian mæsse ðæge<sup>22</sup> þ̅ se ðæƷ ne Ʒelumpe næfne ofen<sup>23</sup> ðam easter ðæge.<sup>24</sup> fpa spa he for of̅t<sup>25</sup> beð. Us is neob<sup>26</sup> þ̅ pe þa halƷan<sup>27</sup> easter tīðe . be ðam soðan Ʒegole healbon .<sup>28</sup> næfne ær emnihte . Ʒ ofen- sƷiððum<sup>29</sup> ðeostƷum.<sup>30</sup> For þi pe fecƷað<sup>31</sup> foðlice þ̅ seo emniht is spa spa pe ær cƷædon on .XII<sup>ma</sup>. kl. april.<sup>32</sup> spa spa þa Ʒeleafullan Ʒæðenas hit<sup>33</sup> Ʒesetton Ʒ eac Ʒerisse ðæƷmæl<sup>34</sup> ur spa tæcað.<sup>35</sup> Eac ða oðre þreo tīða .<sup>36</sup> þ̅ is se sumeƷlica funnstede . Ʒ se Ʒinterlica . Ʒ<sup>37</sup> seo hæƷfestlice emniht<sup>38</sup> synt to emnettenne<sup>39</sup> be þissepe emnihte . þ̅ hi<sup>40</sup> s̅yn sume ðaƷas Ʒehealbene ær þan octaua kl. Þitodlice se emnihtes ðæƷ is eal-

<sup>1</sup> þuph, M.      <sup>2</sup> naðop, R. P. L.      <sup>3</sup> stébe, L.      <sup>4</sup> læncten-, L.  
<sup>5</sup> ým-, M.      <sup>6</sup> Ʒebýrige, L.      <sup>7</sup> aprilis, L.      <sup>8</sup> þa, P. M. L. S. omit.  
<sup>9</sup> -fcean, R.      <sup>10</sup> Ʒeríslīce, L.      <sup>11</sup> -cea, P. M. S.      <sup>12</sup> ðæƷ, L.  
<sup>13</sup> bebóðen, L.      <sup>14</sup> Ʒegule, R.      <sup>15</sup> Ʒemærsoð, L.      <sup>16</sup> emnihte, L.  
<sup>17</sup> lenƷe, P. ; længe, L.      <sup>18</sup> ofop, R.      <sup>19</sup> þu, L. adda.      <sup>20</sup> þƷƷ, R.  
<sup>21</sup> f̅c̅ā, P. M. L. omit.      <sup>22</sup> ðæƷ, P.      <sup>23</sup> ofop, R.      <sup>24</sup> ðæƷe, L.  
<sup>25</sup> ofte, L.      <sup>26</sup> néob, L.      <sup>27</sup> pe halƷýan, L., error.      <sup>28</sup> healban, R. L.  
<sup>29</sup> sƷiððum, M.      <sup>30</sup> þýft̅u, R.      <sup>31</sup> fecƷeað, R.      <sup>32</sup> aprilis, L.  
<sup>33</sup> hit, P. M. L. omit.      <sup>34</sup> ðæƷmæl̅ar, M.      <sup>35</sup> tæceað, L.      <sup>36</sup> tīðe, L.  
<sup>37</sup> Ʒ, M. omits.      <sup>38</sup> ým-, M.      <sup>39</sup> -ende, R.      <sup>40</sup> hƷƷ, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

#### OF THE EQUINOXES.

It is the tale of many men that the lenten equinox belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, *and* the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

On the day on which the sun crosses the plane of the equator.

The church (and Jewish) rule for the equinox.

lum midðaneapbe an . ȝ<sup>1</sup> ȝelice lang . ȝ ealle oðre  
 ðaȝas on tpeľ monðum habbað mislice<sup>2</sup> langnisse.<sup>3</sup>  
 On fumum<sup>4</sup> eapbe hi<sup>5</sup> beoð længran .<sup>6</sup> on sumon<sup>7</sup>  
 fcyrtpan . ȝor þæne eorðan fceadepunȝe .<sup>8</sup> ȝ þæne sun-  
 nan ȝmb<sup>9</sup> ȝanze. Seo eorðe ftent<sup>10</sup> on ȝelicnyse  
 anre pinnhnyte . ȝ seo<sup>11</sup> sunne ȝlit abutan<sup>12</sup> ȝepis-  
 lice<sup>13</sup> be ȝobes ȝesetnȝsse .<sup>14</sup> ȝ on þone ende<sup>15</sup> þe heo  
 scinð ȝs ðæȝ þurh hyne lȝhtinge . ȝ se ende<sup>16</sup> þe heo  
 ȝorlæt .<sup>17</sup> byð mid þȝstpan<sup>18</sup> oȝenþeaht .<sup>19</sup> oð þ heo  
 eȝt<sup>20</sup> ðȝðen ȝenealæce .<sup>21</sup> Nu is þæne eorðan sinepealt-  
 nȝs<sup>22</sup> ȝ þæne sunnan ȝmȝanz .<sup>23</sup> hȝemming .<sup>24</sup> þ se  
 ðæȝ ne byð on ælcum eapbe ȝelice lang . On inðia  
 lanbe penðað heopa<sup>25</sup> scaða .<sup>26</sup> on sumeȝa suðpeapb . ȝ  
 on pintȝa norðpeapb . Eȝt on alexandȝia ȝæð seo sunne  
 uppihte<sup>27</sup> on þam sumeplican<sup>28</sup> sunnstebe<sup>29</sup> on mid-  
 ðæȝe .<sup>30</sup> ȝ ne byð nan sceadu<sup>31</sup> on nanre<sup>32</sup> healfe . Þis  
 ȝlce ȝetimað eac on sumum oðrum storum . Weloc<sup>33</sup>  
 hætte an ȝland . þ is þeȝa<sup>34</sup> sillheapeȝena<sup>35</sup> land .<sup>36</sup> on  
 ðam ȝlande hæȝð se længsta<sup>37</sup> ðæȝ on ȝeape<sup>38</sup> tpeľ  
 tida . ȝ lȝtle maȝe þonne ane healfe tida . On ðam ȝlcan  
 eapbe norðpeapdan .<sup>39</sup> . . . alexandȝia hæȝð se læng-  
 sta ðæȝ ȝeopeȝtȝne<sup>40</sup> tida . On Italia<sup>41</sup> þæt is Ro-  
 mana ȝice hæȝð se længsta<sup>42</sup> ðæȝ<sup>43</sup> fȝtȝne tida . On  
 Enȝla lanbe hæȝð se længsta<sup>44</sup> ðæȝ seorontȝne<sup>45</sup> tida .  
 On ðam ȝlcan<sup>46</sup> eapbe norðpeapdan<sup>47</sup> beoð leohhte nihta

<sup>1</sup> ȝ, L. omits.    <sup>2</sup> mȝftlice, L.    <sup>3</sup> langȝumȝȝȝe, P.    <sup>4</sup> fumon, R. L.  
<sup>5</sup> hi, R. omits.    <sup>6</sup> længpan, R. P. L.    <sup>7</sup> fumum, P.    <sup>8</sup> fceadȝunȝe, R.  
<sup>9</sup> ȝmbe, R.    <sup>10</sup> ftænt, L.    <sup>11</sup> fe, R.    <sup>12</sup> onbutan, P.;  
 onbuton, L.    <sup>13</sup> ȝep., R. L. omit.    <sup>14</sup> -neffe, R. L.    <sup>15</sup> ænbe, L.  
<sup>16</sup> ænbe, L.    <sup>17</sup> -læt, R.; -læt, L.    <sup>18</sup> ðeostpan, P. L.    <sup>19</sup> oȝop-  
 þeht, R.    <sup>20</sup> eȝt, L.    <sup>21</sup> ȝenea-, L.    <sup>22</sup> -nef, L.; flinepealneffe, R.  
<sup>23</sup> ȝmbe, R.; ȝmb, P.    <sup>24</sup> hȝemming, L.    <sup>25</sup> hȝȝa, L.    <sup>26</sup> fceada, R. P.  
 L. S.    <sup>27</sup> upp, P.    <sup>28</sup> -cum, R. P.    <sup>29</sup> sunstæbe, L.    <sup>30</sup> midðan, R.  
<sup>31</sup> fceadu, L.    <sup>32</sup> nan, S. P. M. L.    <sup>33</sup> weloc, R.; Mepoc, L.  
<sup>34</sup> þeȝa, L.    <sup>35</sup> sillheappena, R. P.    <sup>36</sup> eapb, M.; eapb, L.; ȝeapb, S.  
<sup>37</sup> længsta, R.; længsta, P.    <sup>38</sup> ȝeape, M.    <sup>39</sup> On ðam eapbe þe ȝ  
 ȝeaten, P. M. L.    <sup>40</sup> -ȝȝna, R.    <sup>41</sup> On Italia, etc., R. M. omit.  
<sup>42</sup> længsta, P. omits; længȝsta, L.    <sup>43</sup> ðæȝ, L.    <sup>44</sup> længsta, L.  
<sup>45</sup> seorfen, R.    <sup>46</sup> ȝlcan, R. omits.    <sup>47</sup> -bon, R.



the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstice at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the *Æthiopians*; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumepa . spylce <sup>1</sup> hit ealle niht ðagie .<sup>2</sup> spa spa pe  
 sylfe foroƿt zesapon.<sup>3</sup> Thile hatte an izlanð be nor-  
 ðan þýsum<sup>4</sup> izlanðe . sýx ðaga fær ofon<sup>5</sup> sse . on ðam  
 ne bið nan niht on sumerlicum .<sup>6</sup> sunnſtebe .<sup>7</sup> sýx  
 ðagum . for ðam<sup>8</sup> ðe seo sunne býð þonne<sup>9</sup> spa feorþ<sup>10</sup>  
 norð aȝān . þ heo hƿonlice underȝæð þære eorðan  
 zeenbunge . spýlce hit æfnige . ȝ þær nihte eft  
 upȝæð.<sup>11</sup> Eft on ƿinterlicum sunnſtebe<sup>12</sup> ne býð nan  
 ðæg on ðam foreræðan izlanðe . for ðan ðe seo sunne  
 býð þonne spa feorþ suð aȝan . þ hýne leoman ne  
 maȝon to þam lande ȝeræcan .<sup>13</sup> for þære eorðan sine-  
 pealtýnýsse . Ýs þeah<sup>14</sup> to ƿitenne þ sýmle býð<sup>15</sup> un-  
 der ðæg ȝ niht<sup>16</sup> feoreþ ȝ .xx.<sup>17</sup> tida .<sup>17</sup> ȝ on emnihtes  
 ðæg .<sup>18</sup> þ is ðonne se ðæg ȝ seo niht ȝelice lange beoð .  
 þonne hæfð hýra æȝðer tƿelf tida . spa spa crist sýlfe<sup>19</sup>  
 on his ȝodspelle cƿæð . Nonne duodecim hoƿæ sunt  
 diei . Lá hu ne hæfð se ðæg tƿelf tida . Soðlice þære  
 sunnan ormaetan<sup>20</sup> hætu ƿýrð<sup>21</sup> fíf<sup>22</sup> ðealas on mid-  
 ðaneapde . þa<sup>23</sup> pe hatað on leðen quinque zona . þ  
 sýnð<sup>24</sup> fíf ȝýrðlas . An þæra<sup>25</sup> ðæla is on æleminððan  
 peallende ȝ unȝepunienðlic<sup>26</sup> for þære sunnan nea-  
 peste.<sup>27</sup> On ðam ne eapðað nan eorðlic mann .<sup>28</sup> for  
 þam unbenenðlicum<sup>29</sup> bryne .<sup>30</sup> þonne beoð on tƿa  
 healfa þære hætan . tƿegen ðealas ȝemetegode<sup>31</sup> naðor  
 ne to hate ne to cealde.<sup>32</sup> On ðam norðran ðæle  
 punað eall manncýnn . under þam bƿaðan circule þe  
 is ȝehaten zodiacus . Beoð þonne ȝýt tƿegen ðealas on

<sup>1</sup> spille, R.      <sup>2</sup> ðagie, P. S.      <sup>3</sup> ge, R. omits. ; ȝefáƿonn, L.  
<sup>4</sup> þiffum, L.      <sup>5</sup> on, P. M. L.      <sup>6</sup> -lican, L.      <sup>7</sup> sunſtebe, L.  
<sup>8</sup> ðan, P.      <sup>9</sup> þonne, R.      <sup>10</sup> feorþ, L.      <sup>11</sup> upp, R.      <sup>12</sup> sun-, L.  
<sup>13</sup> ȝeræcan, L.      <sup>14</sup> þeh, L.      <sup>15</sup> býð, L. omits.      <sup>16</sup> ðæge ȝ nihte, P.  
<sup>17</sup> tida, L.      <sup>18</sup> ðæge, P. ; ðæge, L.      <sup>19</sup> sýlfe, L.      <sup>20</sup> ormaetan, M.  
<sup>21</sup> ƿýrð, L.      <sup>22</sup> fíf, R., fol. 67 a.      <sup>23</sup> þe, R.      <sup>24</sup> sýnt, R.  
<sup>25</sup> þæra, R., omitting ðæla ; þære, L.      <sup>26</sup> ge., L. R. omit ; -igenðlic, P. ;  
 unȝepunelic, M. ; on-, R.      <sup>27</sup> -ƿýrte, P.      <sup>28</sup> man, P. L.      <sup>29</sup> una-  
 benenðlicum, P. ; unabepienban, R.      <sup>30</sup> bryne, L.      <sup>31</sup> ȝemetegode, L.  
<sup>32</sup> cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice <sup>where at the summer solstice</sup> for six days, since the sun is then gone so far north, <sup>is no night;</sup> that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice <sup>and at the winter solstice</sup> there is no day in the aforesaid island, since the sun <sup>no day.</sup> is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day and night are equally long, then either of them hath <sup>A day of rotation is twenty</sup> four hours. twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. One of the parts is in the midst of all, <sup>Of the zones.</sup> boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

ƿpa healƿa . þam gemeteƿobum bæle .<sup>1</sup> on suðeƿearþan .<sup>2</sup>  
 ƿ on norþƿearþan<sup>3</sup> þýses<sup>4</sup> ymbhƿyrftes<sup>5</sup> cealde ƿ un-  
 ƿunienðlice .<sup>6</sup> ƿor þan þe seo funne ne cýmð him næfre  
 to . ac ætstent on ægðre healfe<sup>7</sup> æt þam sunne-  
 ftebum .<sup>8</sup>

#### 7. DE BISSEXTO.

Sume pƿeoftas secgað<sup>9</sup> þ bissextus cume<sup>10</sup> þurh þ  
 þ iosue abæð<sup>11</sup> æt ƿode . þ seo sunne stob<sup>12</sup> stille . anes  
 dægcs lence<sup>13</sup> þa þa he ða hæðenan . of þam earþe  
 aðileƿode<sup>14</sup> þe<sup>15</sup> him ƿoð ƿorƿearf . Soð ðæt<sup>16</sup> is þ  
 seo sunne þa<sup>17</sup> stob<sup>18</sup> stille<sup>19</sup> anes dægcs lence<sup>20</sup>  
 buƿon<sup>21</sup> ðære býrƿig ƿabaon .<sup>22</sup> þurh ðæs þegenes<sup>23</sup>  
 bene .<sup>24</sup> ac se dæg eode ƿorð spa spa oðre daga .  
 ƿ nis næfre þurh þ<sup>25</sup> bissextus . þeah þe þa<sup>26</sup> unge-  
 læneðan spa penað .<sup>27</sup> Bis<sup>28</sup> if ƿƿupa .<sup>29</sup> sextus . se  
 sýxta . bissextus . ƿupa<sup>30</sup> sýx . ƿor þam þe<sup>31</sup> cpeðað<sup>32</sup>  
 on ðam ƿearpe nu to dæg .<sup>33</sup> sexta kl. marƿu ƿ eft  
 a<sup>34</sup> meƿigen .<sup>35</sup> sexta kl. marƿu . ƿor ðan<sup>36</sup> ðe æfre  
 býð an dæg . ƿ an niht ma on ðam feorðan ƿearpe .  
 þonne<sup>37</sup> þære on ðam þrum ær . Se dæg . ƿ seo niht  
 peaxað<sup>38</sup> of<sup>39</sup> ðam sýx tibun . þe ælce ƿearpe beoð to  
 lafe .<sup>40</sup> to eacan þam ðrum hund dagum . ƿ ƿif ƿ fyx-  
 tiƿ<sup>41</sup> daga .<sup>42</sup> Seo sunne beƿrind ða ƿelf tacna<sup>43</sup> on  
 þrum hund dagum ƿ ƿif ƿ sýxtiƿ daga .<sup>44</sup> ƿ on ƿix ti-  
 bum . ƿƿylce heo nu to ƿearpe ƿange on ærne meƿien<sup>45</sup>

<sup>1</sup> bælum, R. L.    <sup>2</sup> sup-, R.    <sup>3</sup> on, P. omits. ; norþe-, L.    <sup>4</sup> þiffel, L.  
<sup>5</sup> emb-, L.    <sup>6</sup> -igenðlice, P.    <sup>7</sup> R. omits on æg. h.    <sup>8</sup> -be, R.  
<sup>9</sup> secgeað, R.    <sup>10</sup> come, R. L.    <sup>11</sup> abæðe, L.    <sup>12</sup> stobe ?    <sup>13</sup> lænce, M.;  
 lenge, L.    <sup>14</sup> aðileƿode, R.    <sup>15</sup> ƿpa, R.    <sup>16</sup> ðæt, R. omits.  
<sup>17</sup> þa, R. L. omit.    <sup>18</sup> stob, L.    <sup>19</sup> stille, P. M. omit.    <sup>20</sup> lænce, M. L.  
<sup>21</sup> buƿan, R.    <sup>22</sup> ƿabao, R.    <sup>23</sup> þegenf, R.    <sup>24</sup> bebe, L.    <sup>25</sup> þ, L.  
 omits, error.    <sup>26</sup> þeh þa, L.    <sup>27</sup> penon, P.    <sup>28</sup> Bif, L.    <sup>29</sup> ƿupa, R. ;  
 túa, L.    <sup>30</sup> túa, L. ; ƿupa, R.    <sup>31</sup> þam þe, R. P.    <sup>32</sup> cƿiþað, R.  
<sup>33</sup> R. omits a line.    <sup>34</sup> on, P.    <sup>35</sup> amepgen, L. ; R. omits seven words.  
<sup>36</sup> þon, L.    <sup>37</sup> þenne, R.    <sup>38</sup> pexeð, R.    <sup>39</sup> on, R.    <sup>40</sup> to lafe, R.  
 omits.    <sup>41</sup> fyxtiƿum, R.    <sup>42</sup> dagum, R. L.    <sup>43</sup> tacnu, L.    <sup>44</sup> dagum, P. L.  
<sup>45</sup> meƿgen, R. L. ; meƿigen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

## OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs of *the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular  
notion can-  
sured.

The origin of  
the day over.

on<sup>1</sup> ðæs emnihtes cýrcule . ƿ<sup>2</sup> oðre Ʒeape on midbæge . þriððan Ʒeape on æfen.<sup>3</sup> feorðan Ʒeape on midbne nihte . on þam fiftan Ʒeape eft on ærne meƿzen.<sup>4</sup> ƿitoblice ælc þæra<sup>5</sup> feoreþ<sup>6</sup> Ʒeapa<sup>7</sup> aƷýfð sýx tida.<sup>8</sup> þ sýnð<sup>9</sup> feoreþ ƿ tƿentiz tida an<sup>10</sup> ðæg ƿ an<sup>10</sup> niht . Ðone<sup>11</sup> ðæg settan<sup>12</sup> romanisce ƿeƿas anð<sup>13</sup> ƿitan<sup>14</sup> to ðam monðe þe ƿe hatað februarius . for ðam<sup>15</sup> ðe se monað<sup>16</sup> is ealra scýrtoft<sup>17</sup> ƿ enbenýht.<sup>18</sup> Be ðam ðæge fƿræc<sup>19</sup> se ƿisa augustinus . þ se ælmihtiga scýrpenð hine Ʒesceope<sup>20</sup> fƿam fƿymðe midðaneapdes to micelne Ʒerýnu .<sup>21</sup> ƿ Ʒýf he býð forlæten untealb . þær nihte aƿent eall<sup>22</sup> ðæs Ʒeapes ýmbfýn<sup>23</sup> þfýnes . ƿ he belimpð<sup>24</sup> ægðer Ʒe to ðære sunnan . Ʒe to ðam monan . for þan ðe ðær is an ðæg ƿ an<sup>25</sup> niht . Gýf þu nelc hine tellan eac to þam monan . spa spa to þære sunnan . þonne aƿæst<sup>26</sup> þu þone<sup>27</sup> eafterlican ƿegol . ƿ ælces nýpes<sup>28</sup> monan Ʒerim . ealles þæs Ʒeapes .

#### 8. DE SALTU LUNÆ.<sup>29</sup>

Spa spa þære sunnan<sup>30</sup> sleacnýs<sup>31</sup> acenð ænne<sup>32</sup> ðæg ƿ ane<sup>33</sup> niht ærne ýmbe<sup>34</sup> feoreþ Ʒear . fƿa eac þæs monan fƿiftnes<sup>35</sup> aƿýrƿð<sup>36</sup> ut<sup>37</sup> ænne ðæg . ƿ ane niht of ðam Ʒetæle<sup>38</sup> hýs fýnes . ærne ýmbe<sup>39</sup> neogontýne<sup>40</sup> Ʒear . ƿ fe ðæg is Ʒehaten saltus lunæ . þ is ðæs monan hlýp . for þan<sup>41</sup> þe he ofenhlýpð ænne ðæg . ƿ fƿa neap<sup>42</sup> þam neogonteoðan<sup>43</sup> Ʒeape . fƿa býð se nýra mona bƿabðra Ʒesepen . Se mona ƿæs æt fƿuman<sup>44</sup>

<sup>1</sup> oð, L.      <sup>2</sup> ƿ, P. M. omit ; R. omits five words.      <sup>3</sup> æfen, L.  
<sup>4</sup> meƿzen, L.      <sup>5</sup> þæra, L.      <sup>6</sup> feorƿa, R.      <sup>7</sup> Ʒeape, R.      <sup>8</sup> tida, L.  
<sup>9</sup> fýndon, R.      <sup>10</sup> on, R. L.      <sup>11</sup> Ðæne, R.      <sup>12</sup> settan, R. L.  
<sup>13</sup> ƿeƿas anð, L. P. R. omit.      <sup>14</sup> ƿitan, R. ; ƿitan, L.      <sup>15</sup> ðan, P.  
<sup>16</sup> monoð, R.      <sup>17</sup> scýrtoft, P. M. ; scýrtoft, L.      <sup>18</sup> ænbe niht, L. ;  
 neht, R. ; next, P.      <sup>19</sup> fƿræcð, R.      <sup>20</sup> Ʒesceop, R.      <sup>21</sup> Ʒerýne, R.  
<sup>22</sup> eal, P.      <sup>23</sup> ýmbfene, P.      <sup>24</sup> Ʒelimpð Ʒe, R.      <sup>25</sup> ane, R.  
<sup>26</sup> aƿæst, R. P. L.      <sup>27</sup> þonne, R.      <sup>28</sup> nýpan, R. P. ; nýpan, L.  
<sup>29</sup> LVNÆA, M.      <sup>30</sup> sunnan, R. omits.      <sup>31</sup> -nef, L.      <sup>32</sup> ænne, R.  
<sup>33</sup> ane, R. omits.      <sup>34</sup> embe, L.      <sup>35</sup> -nýfƿa, R. ; -nýs, P.      <sup>36</sup> fýrð, R.  
<sup>37</sup> út, L.      <sup>38</sup> Ʒetæle, R. P.      <sup>39</sup> embe, P. L.      <sup>40</sup> nýgon, R. ; nýgen, L.  
<sup>41</sup> þam, L.      <sup>42</sup> neap, L.      <sup>43</sup> nýgon, L.      <sup>44</sup> fƿuman, L.

*crosses the equator*, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake<sup>a</sup> the wise Augustinus, February, the last month, takes the odd day. that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

#### OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and The lunar cycle of nineteen years. the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

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<sup>a</sup> "Senarii perfectio in scripturis commendata." Quattuor enim quadrantes faciunt unum diem, quem necesse est intercalari excursu quadriennio, quod bissextum vocant ne

temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen<sup>1</sup> zesceapen Ƴ æfre sƳððan on æfen his Ƴlbe  
apent.<sup>2</sup> GƳf he bƳð ær æfenne<sup>3</sup> fram ðære sunnan  
zeebnƳpob. he bƳð þonne sona æfter sunnan<sup>4</sup> setl-  
zange nƳpe<sup>5</sup> zetealb.<sup>6</sup> GƳf he þonne<sup>7</sup> æfter sunnan  
retlunge ontend bƳð. oððe on<sup>8</sup> mibðene nihte.  
oððe on hancƳebe.<sup>9</sup> ne bƳð he næfre nƳpe zetealb.<sup>10</sup>  
þeah<sup>11</sup> ðe he habbe þneo Ƴ tƳentƳz tida. ær þan<sup>12</sup> ðe  
he becume to þam<sup>13</sup> æfene þe he on zesceapen<sup>14</sup> Ƴæs.  
Be þysum<sup>15</sup> is oƳt<sup>16</sup> mƳcel Ƴmb<sup>17</sup> ƳƳnæc. þonne þa<sup>18</sup>  
læpeðan Ƴllað habban þone<sup>19</sup> monan be þam ðe hi hine  
zeseoð. Ƴ þa zelæpeðan<sup>20</sup> hine healðað be þisum Ƴpe-  
sæðan<sup>21</sup> zesceade. HƳlon bƳð se mona ontend<sup>22</sup> oƳ ðære  
sunnan. on ðæg. hƳlon on niht. hƳlon on æfen.  
hƳlon on æfne<sup>23</sup> meƳzen.<sup>24</sup> Ƴ spa mƳflice.<sup>25</sup> ac he ne  
bƳð<sup>26</sup> þeah nƳpe<sup>27</sup> ær þan<sup>28</sup> ðe he þone<sup>29</sup> æfen zesihð.  
ne sceal nan cƳsten mann. nan þincƳ<sup>30</sup> be ðam monan  
ƳƳlian. Ƴf he hit<sup>31</sup> ðeð. hiƳ zeleafa<sup>32</sup> ne bið naht.  
Spa lenƳna ðæg<sup>33</sup> Ƴpa bƳð se nƳpa<sup>34</sup> mona uƳor<sup>35</sup> zese-  
pen.<sup>36</sup> Ƴ spa scƳntƳa ðæg spa bƳð se nƳpa mona nƳðer<sup>37</sup>  
zesepen. GƳf seo sunne hine onælð uƳan. þonne ftupað<sup>38</sup>  
he. Ƴf heo hine<sup>39</sup> onælð niht<sup>40</sup> þƳƳnes.<sup>41</sup> þonne<sup>42</sup>  
bƳð he emlice<sup>43</sup> zehƳrneð. Ƴf<sup>44</sup> heo hine ontend.<sup>45</sup>  
neoðan.<sup>46</sup> þonne capað he up.<sup>47</sup> Ƴor þan<sup>48</sup> þe he pent  
æfre þone hƳcƳ<sup>49</sup> to þære sunnan Ƴearð. he bƳð spa  
onpend<sup>50</sup> spa spa seo sunne<sup>51</sup> hine ontend.<sup>52</sup> Nu cƳpeðað

<sup>1</sup> æfen, L.      <sup>2</sup> apent, L.      <sup>3</sup> æfene, L.      <sup>4</sup> þære sunnan, L.  
<sup>5</sup> setle unnipe, R.; setlunge, P. L.; nƳpe, L.      <sup>6</sup> zetealb, L.      <sup>7</sup> þonne, R.  
<sup>8</sup> on, R. omits.      <sup>9</sup> hán-, L.      <sup>10</sup> nƳpe zetealb, L.      <sup>11</sup> þeh, L.  
<sup>12</sup> þam, R.      <sup>13</sup> þan, P.      <sup>14</sup> zesceapen, R. P. L.      <sup>15</sup> þisum, L.  
<sup>16</sup> oƳt, M. R. L. omit.      <sup>17</sup> ymbe, R.; emb, P.      <sup>18</sup> þa, R. omits, fol. 68.  
<sup>19</sup> þone, R.      <sup>20</sup> -ðon, L.      <sup>21</sup> -ðum, L.      <sup>22</sup> ontent, L.      <sup>23</sup> æfne,  
R. omits.      <sup>24</sup> meƳzen, L.      <sup>25</sup> mƳflice, R. P. L.      <sup>26</sup> bƳð na, R.  
<sup>27</sup> nƳpe, L.      <sup>28</sup> þam, R.      <sup>29</sup> þone, R.      <sup>30</sup> ðing, P. L.      <sup>31</sup> hit, L. omits.  
<sup>32</sup> zeleafa, R.      <sup>33</sup> ðæg, L.      <sup>34</sup> nƳpa, R. omits.      <sup>35</sup> uƳor, R.  
<sup>36</sup> zesæpan, L.      <sup>37</sup> nƳðor, R.; niðor, L.      <sup>38</sup> ftupað, L.      <sup>39</sup> Ƴ Ƴif  
heo hƳne, R.; Ƴ, L.      <sup>40</sup> nihte, L.      <sup>41</sup> þƳƳne, P.      <sup>42</sup> þonne, L.  
<sup>43</sup> Ƴmlice, M.      <sup>44</sup> Ƴ Ƴif, R.      <sup>45</sup> ontent, R. P. L.      <sup>46</sup> nƳðan, R.  
<sup>47</sup> upp, R. P.; úpp, L.      <sup>48</sup> þam, R.      <sup>49</sup> hƳcƳ, L.      <sup>50</sup> apend, P. L.  
<sup>51</sup> heo for s. s., R. L.      <sup>52</sup> ontent, R.; atent, P.; ontént, L.



ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted <sup>Evening new moon.</sup> up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often <sup>Discussions arise on this.</sup> much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously ; but notwithstanding it is not new till it seeth the evening. No christian man shall do any- <sup>Witchery by the moon.</sup> thing of witchery by the moon ; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth ; if it illuminates it right athwart, then it is evenly horned ; if it lights it up from below, then *the moon* turneth upwards ; insomuch as <sup>On the posture of the moon.</sup> it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .<sup>1</sup> þe ðis gescēað<sup>2</sup> ne cunnon . þ̅ se mona hine pende<sup>3</sup> be þan þe hit<sup>4</sup> puberian<sup>5</sup> sceal<sup>6</sup> on þam monðe . ac hine<sup>7</sup> ne pent<sup>8</sup> næfre naðor<sup>9</sup> ne peber . ne únpeber of ðam þe him<sup>10</sup> gecýnde ys . Wrenn<sup>11</sup> maȝon spa þeah<sup>12</sup> þa þa<sup>13</sup> fýrprýtte<sup>14</sup> beoð cepan be his bleo . ȝ be þære sunnan . oððe þæs roðeres .<sup>15</sup> hpýlc peber topearb bȝð . Hit is gecýndelic þ̅ ealle eorðlice licha-man beoð fulran<sup>16</sup> on peaxendum monan þonne<sup>17</sup> on panigendum.<sup>18</sup> Eac<sup>19</sup> þa tpeopa<sup>20</sup> þe beoð aheapene on fullum monan beoð hearnþan pið pýrmætan<sup>21</sup> ȝ leng-færpan<sup>22</sup> þonne<sup>23</sup> þa ðe beoð on nupum monan aheapene.<sup>24</sup> Seo s̅e ȝ se mona ȝeppærlæcað him betpeonan.<sup>25</sup> æfre hi<sup>26</sup> beoð ȝeferan<sup>27</sup> on pæftme . ȝ on panunge . ȝ spa spa<sup>28</sup> se mona dæȝhpamlice<sup>29</sup> ȝeopen ppučan laton arust .<sup>30</sup> þonne<sup>31</sup> he on ðam oðrum<sup>32</sup> dæȝe dȝðe .<sup>33</sup> spa eac seo s̅e sȝmle<sup>34</sup> ȝeopen ppučan<sup>35</sup> laton flepð .

## 9. DE DIVERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heopenan .<sup>36</sup> ac hit ne sȝnd<sup>37</sup> na fteorpan þ̅ þær feallað ac ȝ fȝr<sup>38</sup> of þam roðore<sup>39</sup> þe fpruȝð<sup>40</sup> of ðam tunglon<sup>41</sup> spa spa fpearcan boð of fȝre . Witodlice spa fela<sup>42</sup> steorpan sȝnd<sup>43</sup> ȝȝt on heopenum<sup>44</sup> spa spa on frȝmðe pæron . þa þa hi<sup>45</sup> ȝoð gescēop .<sup>46</sup> Ealle mæft<sup>47</sup> hi sȝnd<sup>48</sup> pæfte

<sup>1</sup> men, P.    <sup>2</sup> gescēað, L.    <sup>3</sup> pende, L.    <sup>4</sup> he, R.    <sup>5</sup> pebruan, R. P. ;  
pibruan, L.    <sup>6</sup> sceal, P.    <sup>7</sup> hit, P.    <sup>8</sup> apent, L.    <sup>9</sup> naðor, R. omits.  
<sup>10</sup> hiȝ, P. L. ; hȝȝ, R.    <sup>11</sup> Wren, P.    <sup>12</sup> þeh, L.    <sup>13</sup> þa þe, R. L.  
<sup>14</sup> fȝrprȝtte, L.    <sup>15</sup> roðereȝ, L.    <sup>16</sup> fullpan, L.    <sup>17</sup> þonne, R.  
<sup>18</sup> panienðan, R. ; panienðum, L.    <sup>19</sup> Ac, R.    <sup>20</sup> tpeop, R.  
<sup>21</sup> -ætam, L.    <sup>22</sup> lang, R. L. ; færpan, L.    <sup>23</sup> þonne, R.    <sup>24</sup> aheapene, L.  
<sup>25</sup> betpȝnan, R.    <sup>26</sup> hiȝ, R.    <sup>27</sup> ȝeferan, L.    <sup>28</sup> ȝpa, once, R.  
<sup>29</sup> -hpon-, P.    <sup>30</sup> arift, L.    <sup>31</sup> þonne, R.    <sup>32</sup> oðpan, L.    <sup>33</sup> æȝ  
dȝðe, L.    <sup>34</sup> fumble, R.    <sup>35</sup> ppučan, R. P. L.    <sup>36</sup> heopenan, P. ;  
heorpanum, R.    <sup>37</sup> sȝnt, R. L.    <sup>38</sup> fȝr, L. ; on, R.    <sup>39</sup> roðore, L.  
<sup>40</sup> fpruȝð, R. P.    <sup>41</sup> tunglam, R. P. L.    <sup>42</sup> fela, R. L.    <sup>43</sup> sȝnt, R.  
<sup>44</sup> heorpanum, L.    <sup>45</sup> hiȝ, R.    <sup>46</sup> gescēop, L. ; gescēop, R.    <sup>47</sup> mæfte, L.  
<sup>48</sup> finðon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

#### OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam fīrmamentum . ȝ þanon ne afeallað<sup>1</sup> þa hpile  
 ðe þeos woruld stent.<sup>2</sup> Seo sunne ȝ fe mona.<sup>3</sup> ȝ  
 æren steorpa . ȝ dæg steorpa . ȝ oðre þrý<sup>4</sup> steorpan  
 ne sýnð<sup>5</sup> na fæste on þam fīrmamentum . ac habbað  
 hýra<sup>6</sup> azenne ȝanz on fundron.<sup>7</sup> Ða seorfon<sup>8</sup> sýnð<sup>9</sup>  
 ȝehatene septem planetæ . ȝ ic wæt þ̅ hit wile ðincan<sup>10</sup>  
 swýðe unȝeleaffullic unȝelæredum mannum . ȝýf we  
 secgað<sup>11</sup> ȝerwalice be ðam fteorpan.<sup>12</sup> ȝ be hýra<sup>13</sup>  
 ȝange. Arcton<sup>14</sup> hatte an<sup>15</sup> tungol<sup>16</sup> on norð ðæle .  
 se hæfð seorfon steorpan . ȝ is for ði oþrum naman  
 ȝehaten septemtruo . þone<sup>17</sup> hatað læwede menn<sup>18</sup> car-  
 les wæn. Se ne ȝæð næfre adune<sup>19</sup> under þýssepe<sup>20</sup>  
 eorðan . swa swa oðre tunglan<sup>21</sup> doð . ac he wænt abu-  
 tan . hwilon<sup>22</sup> adune ȝ hwilon up<sup>23</sup> ofer dæg . ȝ ofer  
 niht. Oðer tungel is on suð ðæle þýsum<sup>24</sup> ȝelic .  
 þone<sup>25</sup> we ne mazon næfre ȝeseon. Treȝen fteorpan  
 fcanðað eac stille . an<sup>26</sup> on suð ðæle . oðer on norð  
 ðæle . þa sýnð<sup>27</sup> on leðen axis ȝehatene . þone<sup>28</sup> suðran  
 steorpan we he ȝeseoð næfre . þone<sup>29</sup> norðran we ȝeseoð .  
 þone<sup>30</sup> hatað menn ȝcip steorpa.<sup>31</sup> Hi sýnð<sup>32</sup> ȝehatene<sup>33</sup>  
 axis.<sup>34</sup> þ̅ is . ex . for þam ðe se fīrmamentum wænt on  
 ðam tram fteorpan.<sup>35</sup> swa swa hweogel<sup>36</sup> týrnð on  
 eaxe.<sup>37</sup> ȝ for ði hi standað sýmle<sup>38</sup> stille. Pliaðe<sup>39</sup>  
 sýnð<sup>40</sup> ȝehatene þa seorfon steorpan þe on hærfeste up  
 aȝað<sup>41</sup> ȝ ofer<sup>42</sup> ealne<sup>43</sup> wintes scinað ȝangenðe eastan  
 westweard . Ofer ealne sumor<sup>44</sup> hi ȝað on nihtlice<sup>45</sup>

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<sup>1</sup> nafellað, L.      <sup>2</sup> stent, L.      <sup>3</sup> mona, L.      <sup>4</sup> þreo, L.  
<sup>5</sup> sýndon, R.      <sup>6</sup> heora, R.; hýre, L.      <sup>7</sup> fundran, L.      <sup>8</sup> seorone, L.  
<sup>9</sup> sýndon, R.      <sup>10</sup> þincean, R. L.      <sup>11</sup> secgað, R.      <sup>12</sup> fteorpan, R. L.  
<sup>13</sup> heora, R.      <sup>14</sup> Aphcton, M.; Aphcton, L.      <sup>15</sup> ram, L.      <sup>16</sup> tungel, R. P.  
<sup>17</sup> þæne, R. L.      <sup>18</sup> men, P.      <sup>19</sup> adun, L.      <sup>20</sup> þisse, R.      <sup>21</sup> tungla, R.  
<sup>22</sup> abutan . hwilon, M. omits ; áðuron, L.      <sup>23</sup> hwilon upp adune, R. ;  
 ȝ, P. L. omits, also transpose ; adun, L.      <sup>24</sup> þissum, L.      <sup>25</sup> þæne, R.  
<sup>26</sup> an, L. omits.      <sup>27</sup> sýnt, R.      <sup>28</sup> þæne, R.      <sup>29</sup> fteorpa, L.      <sup>30</sup> sýnt, R.  
<sup>31</sup> ȝehatene, L.      <sup>32</sup> áxis, L.      <sup>33</sup> fteorpan, R.      <sup>34</sup> hweogul, R. P. ;  
 hweogul, L.      <sup>35</sup> exe, R. P. L.      <sup>36</sup> sýmble, R.      <sup>37</sup> Pliaðe, L.      <sup>38</sup> sýnt, R.  
<sup>39</sup> aȝað, L.      <sup>40</sup> ofer, R.      <sup>41</sup> ealne, L.      <sup>42</sup> fúmor, L.      <sup>43</sup> -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the <sup>The planets.</sup> evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to un-<sup>Their orbits beyond the</sup>learned men if we speak precisely of the stars and of <sup>unlearned.</sup> their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another <sup>Great bear.</sup> name hight septentrio, which laymen call the churl's wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the <sup>A similar constellation in the south.</sup> south part another constellation like this, which we are never able to see. Two stars also stand still, one <sup>South and north pole-stars.</sup> in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament <sup>The Pleiades.</sup> turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

tíde under þissere<sup>1</sup> eorðan . ȝ on ðæg bufan.<sup>2</sup> On  
 rinteplice<sup>3</sup> tíde hi beoð on niht uppe . ȝ on ðæg adune.  
 Cometæ fýnd<sup>4</sup> gehatene ða fteorpan ðe fæplice ȝ un-  
 gepunelice æteoriað.<sup>5</sup> ȝ sýnd geleomabe.<sup>6</sup> Spa þ him  
 gæð of se<sup>7</sup> leoma spylce oðer sunnbéam . hi ne beoð  
 na lange hpile zesepene . ac spa oft spa hi<sup>8</sup> æteoriað.<sup>9</sup>  
 hi<sup>10</sup> gebicniað rum þing nipes topeapð þære<sup>11</sup> leobe .  
 þe hi ofen scinað . þeah ðe pe spíðor rpnecon<sup>12</sup> be  
 heofenlicum tunglum . ne mæg spa þeah se ungelæ-  
 peða<sup>13</sup> leornian hýna leohtbæpan nýne.

## 10. DE ELEMENTIS.

Deos lýft ðe pe on libbað ȝs an ðæra<sup>14</sup> feoper<sup>15</sup>  
 zesceafra . þe ælc lichamlíc ðing on punað . Feoper<sup>16</sup>  
 zesceafra sýnd .<sup>17</sup> þe ealle eorðlice lichaman on puniað .  
 þ sýnd.<sup>18</sup> Aep . ignif terra . aqua.<sup>19</sup> Aep . is lýft.<sup>20</sup>  
 Ignif . fýr . Terra . eorðe . Aqua . pæter . Lýft<sup>21</sup> is  
 lichamlíc zesceaf . fpýðe þýnne . seo ofen gæð ealne  
 mibðaneapð . ȝ up<sup>22</sup> astitð fornéan oð ðone<sup>23</sup> monan.<sup>24</sup>  
 on ðam fleoð<sup>25</sup> fuzelas . spa fixas spimmað on  
 pætere . Ne mihte heora<sup>26</sup> nan fleon . næpe seo<sup>27</sup>  
 lýft ðe hi býrð . Ne nan mann<sup>28</sup> ne nýten næfð  
 nane orðunge buton þurh þa lýfte.<sup>29</sup> Nis na seo or-  
 ðung ðe pe utblapað ȝ mateoð<sup>30</sup> ure sapul .<sup>31</sup> ac is seo  
 lýft þe pe on libbað on ðýssum<sup>32</sup> deablican<sup>33</sup> life . spa  
 spa fixas cpelað<sup>34</sup> ȝýf hi<sup>35</sup> of pætere beoð .<sup>36</sup> spa eac  
 cpelb<sup>37</sup> ælc eorðlic lichama . ȝýf he býð ðære lýfte  
 bebæleb.<sup>38</sup> Nis nan lichamlíc þing<sup>39</sup> ðe næbbe ða feo-

<sup>1</sup> þisse, R.      <sup>2</sup> bufan, P. L.      <sup>3</sup> -licepe, R. P.      <sup>4</sup> fýndon, R.  
<sup>5</sup> æteoriað, L.      <sup>6</sup> geleomobe, R. P. L.      <sup>7</sup> ȝf for verb, R.      <sup>8</sup> hig, R.  
<sup>9</sup> ætýrað, L.      <sup>10</sup> hig, R.      <sup>11</sup> þape, L.      <sup>12</sup> rppecað, M.  
<sup>13</sup> -pebe, R.      <sup>14</sup> þara, L.      <sup>15</sup> feoper, P. ; feorða, M. R., fol. 69 a, L.  
<sup>16</sup> feopor, R.      <sup>17</sup> fýndon, R.      <sup>18</sup> ȝf, R. ; þ ȝf punb, L.      <sup>19</sup> R. omits all  
 the Latin.      <sup>20</sup> lýft, L.      <sup>21</sup> upp, R.      <sup>22</sup> þæne, R. L.      <sup>23</sup> mónan, L.  
<sup>24</sup> fleogað, R.      <sup>25</sup> hýna, L.      <sup>26</sup> þ, R.      <sup>27</sup> man, P.      <sup>28</sup> þ lýft, M. ;  
 lýft, L.      <sup>29</sup> inn ateop, R. P.      <sup>30</sup> faul, R.      <sup>31</sup> þifum, R. L.  
<sup>32</sup> -licum, R.      <sup>33</sup> cpellað, L.      <sup>34</sup> heo, R.      <sup>35</sup> beað, M.      <sup>36</sup> cpýtð,  
 R. L.      <sup>37</sup> bebæleb, R.      <sup>38</sup> þugc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

## OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer zesceafra him mid.<sup>1</sup> þ is lýft.<sup>2</sup> ʒ fýr . ʒ<sup>3</sup> eorðe.  
 ʒ pæter. On ælcum lichaman sýnb<sup>4</sup> þas feoƿer ðing.  
 Nim<sup>5</sup> ænne sticcan ʒ gnið<sup>6</sup> to sumum þinge<sup>7</sup> hit  
 hatað þærrihte<sup>8</sup> of ðam fýre þe him on lutað. For-  
 bærn þone<sup>9</sup> oðerne enbe.<sup>10</sup> þonne<sup>11</sup> ʒæð se pæta<sup>12</sup> ut  
 sæt ðam oþrum enbe mid þam smice.<sup>13</sup> Spa eac ure  
 lichaman habbað æʒðer ʒe hætan ʒe pætan . eorðan .  
 ʒ lýft. Seo lýft<sup>14</sup> ðe pe ýmbe<sup>15</sup> ʒƿeacað astitð up<sup>16</sup>  
 ʒornean<sup>17</sup> oð<sup>18</sup> þone<sup>19</sup> monan . ʒ abýrð<sup>20</sup> ealle polcna<sup>21</sup> ʒ  
 stopmað.<sup>22</sup> Seo lýft þonne heo aftyneð<sup>23</sup> is. byð<sup>24</sup> pind .  
 se pind<sup>25</sup> hæfð miftlice<sup>26</sup> naman on bocum. Ðanon<sup>27</sup>  
 þe he blæpð him byð<sup>28</sup> nama zesett.<sup>29</sup> Feoƿer heafob  
 pindas sýnb.<sup>30</sup> se fýrmesta is easterne pind<sup>31</sup> ʒub-  
 folanus gehaten. ʒor þan<sup>32</sup> ðe he blæpð fram<sup>33</sup> ðære  
 sunnan upspringe.<sup>34</sup> ʒ ýs<sup>35</sup> spýðe ʒemetegob. Se oðer  
 heafob pind is suðerne auster gehaten se aftyneð<sup>36</sup>  
 polcnu ʒ ligettas.<sup>37</sup> ʒ miftlice<sup>38</sup> cpýlb blæpð<sup>39</sup> ʒeonb  
 ðas eorðan. Se þriðða<sup>40</sup> heafob pind hatte zephirus.<sup>41</sup>  
 on ʒneciscum ʒeƿeorðe . ʒ on leðenum bocum .<sup>42</sup> ʒabo-  
 nius. Se blæpð pestan ʒ þurh his blæð<sup>43</sup> acuciað ealle  
 eorðlice blæðu.<sup>44</sup> ʒ blapað . ʒ se pind<sup>45</sup> toƿyrpð<sup>46</sup> ʒ  
 ðapað ælcne pinter. Se feorða heafob pind hatte sep-  
 temtrio . se blæpð norðan . cealde . ʒ snaplic.<sup>47</sup> ʒ  
 pýrceð ðrige<sup>48</sup> polcnu. Ðas feoƿer heafob pindas hab-  
 bað betƿeoƿ<sup>49</sup> him on ýmb<sup>50</sup> hpýrhte oðre eahta<sup>51</sup>

<sup>1</sup> mid him, L.    <sup>2</sup> lýft ʒ, R. omits.    <sup>3</sup> ʒ, L. P. omit.    <sup>4</sup> fýr, R.  
<sup>5</sup> Nime, P. M.    <sup>6</sup> gnið, L.    <sup>7</sup> smice, P.    <sup>8</sup> stne, L., for þærrihte.  
<sup>9</sup> þone, R.    <sup>10</sup> ænbe, L.    <sup>11</sup> þonne, R.    <sup>12</sup> pæte, L.    <sup>13</sup> smice, L.  
<sup>14</sup> lýft, R.    <sup>15</sup> embe, R. P. L.    <sup>16</sup> upp, R.    <sup>17</sup> ʒornean, L.; -neah, R.  
<sup>18</sup> oððe, L.    <sup>19</sup> þone, R.    <sup>20</sup> abýrð, P.    <sup>21</sup> polcnu, P.    <sup>22</sup> toƿƿar, L.  
<sup>23</sup> aftyneð, L.    <sup>24</sup> byð . ʒf, R.; bið . ʒf, P.; byð, L. omits.    <sup>25</sup> R. omits  
 three words; L. two.    <sup>26</sup> miftlice, R. P. L.    <sup>27</sup> Ðanon, L.  
<sup>28</sup> byð, R. omits.    <sup>29</sup> zesett, L.    <sup>30</sup> fýrðon, R.    <sup>31</sup> pind, R. transposes.  
<sup>32</sup> þan, L.    <sup>33</sup> ʒor, R.    <sup>34</sup> upspringe, L.    <sup>35</sup> ýs, L. omits.    <sup>36</sup> -pað, P.;  
 aftyneð, L.    <sup>37</sup> ligettu, P.    <sup>38</sup> miftlice, R. P. L.    <sup>39</sup> blæðar, L.  
<sup>40</sup> þriðbe, L.    <sup>41</sup> zephirus, L.    <sup>42</sup> bocum, P. M. L. omit.  
<sup>43</sup> blæð, R. P. L.    <sup>44</sup> blæðe, R.; blæða, P. L.    <sup>45</sup> pind, L.    <sup>46</sup> toƿýrð, L.  
<sup>47</sup> snaplic, L.    <sup>48</sup> ðrige, P. L.    <sup>49</sup> betƿeoƿ, R. P. L.    <sup>50</sup> eam L.  
<sup>51</sup> ehta, R.; eahta, L.



which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name Wind. is set on it *according to the quarter* whence it bloweth. There are four chief winds : the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster ; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight Ζέφυρος in the Greek language, and in Latin Favonius ; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio ; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle *of the horizon* eight other

The elements form by compounding all known bodies.

The names of the winds, first from the cardinal points.

Then from intermediate points.

ƿinðas ærfe betƿýx<sup>1</sup> þam hearoð ƿinðum tƿegen ƿinðas. Ðæra<sup>2</sup> naman ƿ blapunge<sup>3</sup> ƿe mihton fecgan<sup>4</sup> ƿýf hit ne þuhte æþryt<sup>5</sup> to aƿritenne.<sup>6</sup> Is sƿa þeah<sup>7</sup> hƿæðene<sup>8</sup> an ðæra<sup>9</sup> eahða ƿinða aquilo gehaten. se blærð norðan. ƿ eaftan.<sup>10</sup> healið. ƿ cealð. ƿ sƿiðe ðriðe.<sup>11</sup> se is gehaten oðrum naman boneas.<sup>12</sup> ƿ ealne ðone<sup>13</sup> cƿýlð ðe se suðerna<sup>14</sup> ƿinð auster ƿacænð.<sup>15</sup> ealne he toðræfð. ƿ aƿliðð.<sup>16</sup> Us þincð to maniz-ƿealð.<sup>17</sup> þ ƿe sƿiðor ýmbe þis sƿnecon.<sup>18</sup>

## 11. DE PLUVIA.

Renas cumað of ðære lýfte þurh goðes mihte. Seo lýft liccað.<sup>19</sup> ƿ aƿýhð<sup>20</sup> ðone<sup>21</sup> ƿætan of ealne eorðan. ƿ of ðære sæ. ƿ gegaðenað<sup>22</sup> to searum. ƿ þonne<sup>23</sup> heo<sup>24</sup> mare<sup>25</sup> abeƿan ne mæg. þonne<sup>26</sup> fealð hit adune to þene<sup>27</sup> alýseb. ƿ toƿorpen hƿilon þurh ƿinðes blæða.<sup>28</sup> hƿilon þurh<sup>29</sup> ðære sunnan hætan. Þe ƿæðað<sup>31</sup> on ðære bec. þe is gehaten libeƿ neƿum. þ se ƿitega helias<sup>32</sup> abæð<sup>33</sup> æt goðe. for þæf folces þƿýrnyssum.<sup>34</sup> þ<sup>35</sup> nan þen ne com ofeƿ eorðan feorðan<sup>36</sup> healfan gearfe. þa abæð<sup>37</sup> se ƿitega eft<sup>38</sup> æt goðe þæt he his folce miltasian sceolde ƿ him þenas. ƿ eorðlice ƿæftmas<sup>39</sup> forgyfan.<sup>40</sup> Ða aftar he up on<sup>41</sup> ane dune. ƿ gehizebum cneorum gehæð for þam<sup>42</sup> folce<sup>43</sup> ƿ hec his<sup>44</sup> cnapan þa hƿile behealban<sup>45</sup> to þære sæ. ƿýf he<sup>46</sup>

<sup>1</sup> betƿux, R. P. L.      <sup>2</sup> þape, L.      <sup>3</sup> -unga, L.      <sup>4</sup> feggan, M.  
<sup>5</sup> æþrytt, R.      <sup>6</sup> ƿritenne, M.; aƿritenne, L.      <sup>7</sup> þeah, R. omits;  
þea hð, L.      <sup>8</sup> hƿæðene, M. R.      <sup>9</sup> þapa, L.      <sup>10</sup> eaften, L.  
<sup>11</sup> ðrie, P. L.      <sup>12</sup> bofear, L.      <sup>13</sup> þæne, R.      <sup>14</sup> suðerna, M.  
<sup>15</sup> acenþ, R. P. L.      <sup>16</sup> þungþ, R. L.      <sup>17</sup> mæniz-, L.      <sup>18</sup> fƿrecan, R.  
<sup>19</sup> liccað, P.; liccað, L.      <sup>20</sup> aftarð, L.      <sup>21</sup> þæne, R.      <sup>22</sup> gegaðenað, R.  
<sup>23</sup> þæne, R.      <sup>24</sup> heo, M. omits.      <sup>25</sup> map, L.      <sup>26</sup> þæne, R.  
<sup>27</sup> to þene, L.      <sup>28</sup> ƿinðaf, P. M.      <sup>29</sup> blæde, R.; blæðum, M. P.  
<sup>30</sup> þape, L.      <sup>31</sup> ƿæðbaþ, R.; ƿæðað, R.      <sup>32</sup> chas, M. L.      <sup>33</sup> abæde, P.  
<sup>34</sup> -neffum, R.      <sup>35</sup> þa, L.      <sup>36</sup> feorðan, L. omits.      <sup>37</sup> bæð, P. M.  
<sup>38</sup> æft, L.      <sup>39</sup> eorðmæftmar, R.      <sup>40</sup> forgearfe, R.; L. ends here.  
<sup>41</sup> upp on, R.      <sup>42</sup> þ, M.      <sup>43</sup> folc, P. M.      <sup>44</sup> is, M.      <sup>45</sup> beheolbon, R.  
<sup>46</sup> his, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

## OF RAIN.

Rains come from the air through the power of God. The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

aht gesape.<sup>1</sup> Ða æt nýxtan<sup>2</sup> opæð se cnapa. þ he gesape of<sup>3</sup> þære sǣ arisan an lýtel polcn.<sup>4</sup> 7 þærpuhte asfeaptoðe seo heofen. 7 polcnu<sup>4</sup> arison. 7 se pinð bleop. 7 pearð micel rēn geporðen.<sup>6</sup> Ðit is spa spa<sup>7</sup> pe ær sædon. þ seo<sup>8</sup> lýrt atýhð up<sup>9</sup> of ðære eorðan. 7 of þære sǣ ealne þone pætan. þe býð to rennum<sup>10</sup> apenð.<sup>11</sup> þære lýrte gecýnð is þ heo sýcð ælcne pætan up to hýre.<sup>12</sup> þis mæg sceapian se ðe pile. hu se pǣta gæð up<sup>13</sup> spýlce mid smice oððe miste. 7 gýf hit sealt byð of ðære sǣ. hit býð þurh<sup>14</sup> ðære funnan<sup>15</sup> hætan. 7 þurh þære lýrte bradnýsse to ferf-cum pæternum<sup>16</sup> apenð. Soðlice godes miht gefadað ealle zepederu.<sup>17</sup> se ðe ealle þing buton earfoðnýsse geðiht.<sup>18</sup> He nære<sup>19</sup> na ælmihtig. gýf him ænig gefadung earfoðe pære. His nama is omnipotenf. þ ys ælmihtig. for þan<sup>20</sup> ðe he mæg eall<sup>21</sup> þ he pile. 7 his miht nahpan ne spincð.<sup>22</sup>

## 12. DE GRANDINE.

Ðazol cýmð of ðam renðnopum. þonne hi<sup>23</sup> beoð zefnopene. up<sup>24</sup> on<sup>25</sup> ðære lýrte. 7 spa fyððan<sup>26</sup> feallað.

## 12. DE NIVE.

Snar cýmð of ðam þýnnum<sup>27</sup> pætan. þe býð up<sup>28</sup> azogen mid<sup>29</sup> þære lýrte. 7 býð zefnopren ær þan<sup>30</sup> he to ðnopum zeurnnen sý. 7 spa fæmtinges<sup>31</sup> fýlð.

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<sup>1</sup> gefapon, R.    <sup>2</sup> nextan, R.    <sup>3</sup> on, R.    <sup>4</sup> polc, R.    <sup>5</sup> polcna, R.  
<sup>6</sup> P. transposes.    <sup>7</sup> spa, once, R.    <sup>8</sup> heo, R.    <sup>9</sup> upp, R.  
<sup>10</sup> pene, R.    <sup>11</sup> gepenð, R.    <sup>12</sup> he . . . ga, R. adds.    <sup>13</sup> upp, P.  
<sup>14</sup> þurh, P. omits.    <sup>15</sup> sunn, R.    <sup>16</sup> pætan, P. M.    <sup>17</sup> zefýðepa, R.  
<sup>18</sup> P. M. transpose.    <sup>19</sup> næppe, R.    <sup>20</sup> þam, R.    <sup>21</sup> eal, P.  
<sup>22</sup> spnc, R.    <sup>23</sup> hi, R. omits.    <sup>24</sup> upp, P.    <sup>25</sup> of, R.    <sup>26</sup> fýþþon, R.  
<sup>27</sup> þýnnum, R. omits.    <sup>28</sup> upp, P.    <sup>29</sup> on, P.    <sup>30</sup> þam, R.  
<sup>31</sup> fæmtinger, R.; ræmtinger, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth Evaporation up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who visible. willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth Divine order. all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

## OF HAIL.

Hail cometh of the rain drops when they are frozen Hail is frozen up in the air and so fall afterwards. rain.

## OF SNOW.

Snow cometh of the thin moisture which is drawn up Snow is frozen by the air and is frozen before it hath run into drops, vapour. and so it falleth continuously.

## 14. DE TONITRU.

Dunor cýmð of hætan.<sup>1</sup> ⁊ of pætan. Seo lýft  
 tȳhð ðone pætan to hýne neoðan. ⁊ ða hætan ufon.<sup>2</sup>  
 ⁊ þonne hi zegaderode beoð. seo hæte. ⁊ se pæta  
 binnon ðære<sup>3</sup> lýfte. þonne pinnað hi him betpeo-  
 nan.<sup>4</sup> mid egeslicum sƿege. ⁊ þ̅ f̅ýr abýrft<sup>5</sup> ut ðurh  
 lizett.<sup>6</sup> ⁊ ðeƿað pæstmum zýf he mape biþ þonne ƿe  
 pæta. zýf se pæta byð mape ðonne<sup>7</sup> þ̅ f̅ýr þonne<sup>7</sup>  
 f̅remað hit.<sup>8</sup> Sƿa hattƿa<sup>9</sup> fumor. ƿa mape<sup>10</sup> ðunor.<sup>11</sup>  
 ⁊ lizet on zeape. Soðlice ða þuneras<sup>12</sup> ðe iohannef  
 ne mošte aƿritan. on apocalipsin sýnð zaftlice<sup>13</sup> to  
 understandenne. ⁊ hi naht ne belimpað to ðam ðu-  
 nepe.<sup>14</sup> þe on þýssepe lýfte oft egeslice bƿarclað.<sup>15</sup> ƿe  
 byð hlud ƿor ðære lýfte bƿaðnýsse. ⁊ f̅necefnfull.<sup>16</sup>  
 ƿor ðæs f̅ýnes sceotungum. Sý þeos zesetnýs.<sup>17</sup> þus  
 heƿ zeendod. zob helpe minum handum.<sup>18</sup>

<sup>1</sup> opætan, R.<sup>2</sup> ufan, P.<sup>3</sup> þære, R.<sup>4</sup> betƿýnan, R. P.<sup>5</sup> abepft, P.<sup>6</sup> lizette, R. P.<sup>7</sup> þenne, R.<sup>8</sup> ⁊, adds R.<sup>9</sup> hattƿe, P.<sup>10</sup> mape, P.<sup>11</sup> sunn, M.<sup>12</sup> þunƿar, R.<sup>13</sup> zaftlice, R.<sup>14</sup> þunpe, R.<sup>15</sup> bƿarclað, M.<sup>16</sup> -ful, P.<sup>17</sup> gefetebnýf, R.<sup>18</sup> P. R. omit four last words.

## OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully peaaleth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

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*MS. Cott. Calig. A. xv. fol. 139 a.*

ƒpactar þe me to þiſſum tpeľfmonðum deð butan  
 zebeorfe þe maƒon zecýðan heora uprppung . þe habbað  
 on tpeľf monðum þneo hund [ð]aƒa ƒ riƒ ƒ fýxtig  
 ðaƒa ƒ fýx tida . ſpa þe forpel oft zecýðað habbað.  
 Nu iſ hit to witanne æghwileum þe þiſer cƒærter  
 gleapneſſe cunnan þencð . hu feła ðaƒa ma beoð æfter  
 funnan riſne þonne æfter þæſ monan . þæne funnan  
 ðaƒar þe nu arpuen . nu biððe ic þa þe hit cunnon ƒ  
 þiſ ƒædon þ hit him hefelic ne beo . ƒ þa þe hit na  
 ƒýt aſmeaðon heſ æfter þenceon . Æfter þæſ monan  
 riſne þe habbað þneo hund ðaƒa ƒ feoper ƒ fiſtig ðaƒa.  
 Nu ic wille þ þu mið æwelpne ſmeaunƒe þence . hu  
 manuƒe þæſ to laſe ſýnt . oððe hu feala ðaƒa ma ƒýnt  
 on þæne ƒunna riſne þanne on þæſ monan . Endleofan  
 ic pat þ þu wilt cƒeðan . to þam endleofan ðo endleofan .  
 þonne beoð þæſ tƒa ƒ tƒentig . To tƒam ƒ tƒentigum  
 ðo endleofan . þonne beoð þæſ þneo ƒ þƒuttig . forlæt  
 þa þƒuttig ƒ nim þa þneo . ſpa ealle þa niƒontyne ƒear  
 ðo þu . Nim leofa ƒneonð niƒon teoða ƒearſ þ þu ðo  
 tpeľf to þam ehtatynum epacten . þonne hæfſt þu  
 þƒuttig epacter . ƒ næfſt nane . þ beoð nulle on leðen.  
 Niſ na to forƒetanne þ þæne halƒan laðunƒe laſeopar  
 lærbon ; þ ƒƒa ealð ƒƒa ƒe mona bið on .xi. kal .  
 apriľ . ƒƒa feale epacter beoð þi ƒearne . Uerbi ƒƒatia .  
 ſƒilce ic ſpa cƒeþe . þý tpeľftan ƒearne on þam circule  
 þý mann het decennouenalem on leðen ƒ on enƒliſc  
 þara niƒonteoða ƒeara ýmriſne . þu hæfſt anne niht  
 ealðne mona þæſ ðeƒer ƒ þæſ ƒearſ þu hæfſt anne  
 epactum.

fol. 139 b.



## ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the *Epacts*. epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or *The lunar cycle*, the lunar decennovenal cycle, you have a moon one day old on that day, and the year has one epact.

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**CHARMS.**

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**CHARMS.**

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MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b. 1/2

Textus Roffensis, p. 50.

this charm is  
from the Textus Roff.  
(except from  
various MSS made  
ca. 1589 - 1613)

Gýf feoh fy undeƿrangen.<sup>2</sup> Gif hit hoƿf fy fing on  
hiſ ƿeteƿan oƿpe on hiſ ƿribele.<sup>3</sup> Gif hit fy oðer feoh-  
fing on þ þ ƿotƿon<sup>4</sup> y ontend þneo candela. y ƿrýp on  
þ [h]orƿæc þ<sup>5</sup> pex þrýpa. Ne mæg hit þe nan mann<sup>6</sup>  
ƿorhela. Gif hi[t] fy innoƿ.<sup>7</sup> Sing þonne<sup>8</sup> on ƿeo-  
ƿer healde þæf huſef. y æne on miðban. Crux x̄pi  
reducatur. Crux x̄pi per ſcriptum ƿerſit inuenta eſt.  
abraham tibi ſemitaſ uiaſ monteſ concludat iob & flu-  
mina a[d] iudici[um] ligatum perducatur. Iudeaſ x̄pi  
ahengon. þ heom com to ƿite<sup>9</sup> ſƿa ſƿangum<sup>10</sup> ƿeðý-  
don him<sup>11</sup> bæba þa ƿiƿneſtan<sup>12</sup> hý þ ƿrofe on ƿuldon<sup>13</sup>  
hælan<sup>14</sup> hit heom<sup>15</sup> to heaƿme micclum. ƿor þam [þe]  
hi hit ƿorhela ne mihtan.<sup>16</sup> Ðit beƿræð y beƿræl ƿe  
ðe hit ahte mið fullan ƿolcƿuhte<sup>17</sup> ſƿa ſƿa hit hiſ  
ýlðan mið ƿeo y mið ƿeoƿe ƿuhte beƿeatan. y lætan.  
y læðan ðam to ƿeƿealde ðe hý ƿel uðan<sup>18</sup> y ſƿa  
ic hit hæbbe ſƿa hit ƿe ƿealde ðe to ƿýllanne ahte  
unbrýðe y unƿorhoben. y ic ægrian ƿille to ægriƿe  
ahte ðæt ðæt ic hæbbe. y næƿre ðæt ýntan ne ƿlot.  
ne ƿloh. ne tuƿ. ne toƿ. ne ƿuƿh. ne ƿotmæl. ne  
lanð. ne lære. ne ƿeƿe. ne meƿe. ne ƿuƿh ne ƿum.<sup>19</sup>

<sup>1</sup> A paper MS. of transcripts.

<sup>2</sup> unbepnumen, Roff.

<sup>3</sup> ƿribele.

Roff. <sup>4</sup> horƿec, Roff.

<sup>5</sup> Roff. omits.

<sup>6</sup> þe manna, only, Roff.

<sup>7</sup> moƿ, Roff.

<sup>8</sup> Roff. omits.

<sup>9</sup> ƿitene, Tib.

<sup>10</sup> ƿrangon, Tib.

<sup>11</sup> heom, Tib., Jul.

<sup>12</sup> ƿiƿneſtan, Jul.

<sup>13</sup> ƿorƿuldon, Roff.

<sup>14</sup> hælan, Roff.

<sup>15</sup> him, Roff.

<sup>16</sup> y heo hit na ƿorhela ne mihtan;

Jul., Roff. Tib. goes no further.

<sup>17</sup> ƿolcƿuht, Jul.

<sup>18</sup> ƿan, Roff.

<sup>19</sup> ƿuƿeƿum, Jul.

*A charm for loss of cattle.*

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough<sup>a</sup> nor room,<sup>b</sup> of wood nor of field, of sand nor

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<sup>a</sup> Rough ground.

| <sup>b</sup> Space.

pudeſ ne ſeldeſ . ſandeſ ne ſtandeſ . pealteſ ne pætepeſ . butan ðæt læſte ða<sup>1</sup> hpile ðe ic libbe . forðam [ðe] [n]iſ ſe man<sup>2</sup> on life ðe æſſe gehýrde ðæt man cwiðde oððon cwafoðe hine on hundreðe oððon ahpap on gemote on ceapſtope oþpe on cýpcpaſe ða hpile he lifde unſac he pæf on life beo on lezeſe ſpa ſpa he mote . do ſpa ic læpe beo ðu be ðinum . ȝ læt me be minum ne ȝýrne ic ðineſ ne lædeſ ne landeſ . ne ſace ne focne . ne ðu mineſ ne bæpſt ne mynte ic ðe nan þing ;

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*MS. Cott. Calig., A. xv., fol. 136 a.*

Se engel bpohte þiſ ȝeppit of heofonum . ȝ lede hit on uppan ſc̅f petruſ peofuð on rome . Se þe þiſ ȝebeb ſingð on cýncean . þonne forſtent hit him ſealtesa ſealma . And ſe þe hit ſingð æt hiſ endeðæge þonne forſtent hit him huſelȝang . And hit mæg eac wið æghwilecum uncuþum ȝele ægðeſ ȝe fleogenðeſ ȝe ſapeneðeſ . Giſ hit innon bið ſing þiſ on pæteſ ſýle him ðruncan . ſona him bið ſel . Giſ hit þonne útan ſi . ſing hit on ſeſce butepan . ȝ ſmepe mið þ̅ lic . ſona him kýmð bot . And ſing þiſ ylce ȝebeb on niht æp þu to þinum neſte ȝa . þonne ȝeſcýlt þe ȝoð wið unſpeſnum þe nihterneſſum on menn becuðað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf fuit & ſobruſ religioſuf . me abdicamuſ . me parionuſ . me orgilluſ . me offiuſ offi dei fucanuſ fuſdiſpenſator & piſticuſ .

M'. M'. L. I. Cum patriarchiſ fidelis . Cum prophetaſ & erliſ . Cum apoſtoliſ humiliſ . IHU xp̅i & matheuf cum ſc̅f de fidelibuſ adiunctuſ eſt actibuſ .

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<sup>1</sup> ða, Roſſ.

| <sup>2</sup> inſe tman, Roſſ., Jul.



of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke<sup>a</sup> nor socn.<sup>b</sup> Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

*The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μή ἄδικος, μή πανουργός, μή ἔργιλος, μή ἀνόσιος, where μή should be οὐ and οὐκ, and πιστικός.*

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *sterilis* is obscure.*

<sup>a</sup> Right of trying crimes committed on the estate.

<sup>b</sup> Power of a lord over his vassals, with the corresponding duties.



*In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited.*

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

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So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

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Ms. A. 13, 202.

MS. Cott. Faustina, A. x., fol. 115 b., xi. century.

Alfa.

fol. 136.

Deor eahrealƿ mæz ƿiþ ælceƿ cýnneƿ bƿoc on eazon.  
 ƿiþ flean on eazon. ƿ ƿiþ zepiƿ. ƿ ƿiþ miſt. ƿ ƿiþ tēƿ.  
 ƿ ƿiþ ƿýrmar. ƿ ƿiþ deað flæƿc. Eall nīƿne cƿoccan.  
 fý aſett on eorþan oþ bƿeƿð. ƿ þaƿ ƿýrta ƿý fƿýþe  
 ƿmæl cƿƿflobe. ƿ zedðn innan þam cƿoccan. on uppan  
 þam fý zedðn. Gt. oþþe ƿæta. þ hi þearle ƿel ƿēfe beon.  
 þ iſ þonne tƿezna cýnna biſceoppýrta. ƿ zlæppe. ƿ  
 ƿubbe. zeapƿe. ƿ ƿiſleapƿe. bæzeſeƿe. ƿ fýnnfulle. ƿ  
 bƿune hoƿe. Sý fýþþan æƿen ƿæt. læƿel. oþþe cēc.  
 nýþeƿeð abýƿeð. þ he eall ſcīne. beſmýna eall þ  
 ſcīnende mið huniƿ teapne leohtlice. Sete þonne on  
 uppan þone cƿoccan. þ ƿe æƿem ƿlea upp. þonne  
 binnan þum ðazum. ƿæt þinne ƿinƿer mið þinum  
 fƿacte. ƿ zleðða þone læƿel lýclum ƿ liclum. ƿ nim  
 þæƿ zode eahfealƿe.

Sý zemenzed tozæðeƿe huniƿ teap. ƿ ƿin. ƿ ƿuban  
 zeap. ƿ eƿenſela zedon on cýƿeƿen ƿæt oþþe mæſtliƿ.  
 oþþe bƿæfen. nim þæƿ zode eahfealƿe.

*In the margin in a hand of A.D. 1200.*

ƿ'. ƿið þa blemna þef ſe hocceſ mora zefoban. ƿuna.  
 ƿ alb ruſel ſmoru. lea þeƿ to.

ƿ' ƿið hefd eca. þare clata mora et rap. feſtende.

Jtem. cnuca<sup>1</sup> betonicaum. ƿ gnið þa þunƿana ƿ on  
 uſan þ hefd.

ƿ'. ƿið raucka. Nim atena gratan ƿ unſlið ƿ ac  
 ðnenc god togedera. ƿ lege þeƿto hoƿteſ hoƿneſ ƿ  
 etriman duſt. et ƿið hera ƿið.<sup>2</sup>

<sup>1</sup> cunca, MS.

| <sup>2</sup> Read ƿið.

*Leechdoms omitted in their place.*

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinquefoil, daisy, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For breaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

ƿ. contra cotidianas febres Sume de urticis manipulum . ʒ stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ʒ filii ʒ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ʒ credo ix uicibus.

cf. ZfAA. 13. 202.

*A charm. In the old hand as before, xi. century.*

Ðiʒ man sceal ʒingan nigon fypon ƿiþ utsiht on an hnepenbræden æg . ʒ ƿiþ dazaz. † Ecce bol ʒola ne biƿ dubum bethe cunða bræthe cunða . elecunða ele uahge maete me eienum . ontha fœtha la ta uʒ leti unda . noeuʒ tærnæ dulgeboþ. Pater . noʒter of ende ; ʒ cƿeþ ʒymle æt þam dʒrope huic . 8 if.

Contra ʒriʒona omnibus horis ʒepubʒ In carta . & cum hicio ligaf ab collum eʒnoti hōa deƿiciente. In nomme domini cꝛucifʒi sub pontio pilato . ƿer signum cꝛucif xpi . ʒugite ʒebneʒ . ʒeu ʒriʒona cotidiana . ʒeu tertiāna . uel nocturna . a ʒepuo dei . N. Septuaginta xiiii milia angel ƿerfequentur no8. † Eugenius . Stephanus . Protacius . Sambucius . Dionysius . Chesius . & Quiriacus ; Ista nomina ʒcribe . et ſuper ſe ƿortat qui patitur.

Contra ʒebneʒ in nomine 8ce et Indiuibue tꝛinitatis In eſſeſo ciuitate chelbe ibi nequiescunt . vii. ſci . dormienter Maximianus . Malchus . Martinianus . Iohannes . Seraphion . Dionysius . et Constantinus . deus nequiescet In illis Ipse dei filius ʒit ſuper me ʒamulum (t am) tuum (t am.) N. & libet me de iſta eʒpꝛutudine & de ʒebne . et de omni ƿopulo Inimici. Amen ;

*A blessing on fruit of the field.**MS. Cott. Vitell., E. xviii., fol. 16 a.*

pīf īf ſeo oðer bletsung.

Domine deus omnipotens qui fecisti cælum & terram.  
tu benedicas fructum istum in nomine patris & filii &  
spiritus sancti. Amen ⁊ pater noster.

*MS. Cott. Caligula, A. xv., fol. 125.*

pīð gedruþ.

† In nomine domini nostri ihū xpī . tēra . tēra .  
tēra . testis . contēra . taberna . gise . gef . mande .  
leif . bouf . eif . andief . mandief . moab . lib . lebef  
Dominus deus adiutor sit illi . iſt . eax . filiax . arti-  
fex . amen.

pīð poccaf.

Sanctus nicasius habuit minutam uariolam & rogauit  
dominum ut quicumque nomen suum secum portare  
scriptum.

Sōe nicasi presul & martir egregie ora pro me . ñ .  
peccatore & ab hoc morbo tua intercessione me de-  
fende. Amen.

pīð zespell.

Domine ihū xpē deus noster per orationem serui tui  
blasii festina in adiutorium meum.





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**A GLOSSARY OF NAMES OF PLANTS FROM THE  
LIBRARY OF THE CATHEDRAL, DURHAM.**

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298.

## THE DURHAM GLOSSARY OF THE NAMES OF WORDS.

### A.

**ABSINTHIUM.**<sup>1</sup> Vermod.  
**ABROTANUM.**<sup>2</sup> Sutherne Vude.  
**ABSINUATICA.** Smeore vȳrt.  
**ABLACTA.** Cravenbeam.  
**ACROCERUM.** Docca.  
**ACITELLIUM** vel **Acecula.** Hrame-  
 son.  
**ACUCULE.** Croppas.  
**ACITULIUM.** Geaces sure.  
**ACANTALEUCA.**<sup>3</sup> Smel thistel.  
**ACANTON.**<sup>4</sup> Beo vȳrt.  
**ACHILLEA.**<sup>5</sup> Collocroch.  
**ACONITA.**<sup>6</sup> Thung.  
**ADRIATICA.** Galluc.  
**AEMUM.**<sup>7</sup> Hindberien.  
**AFFODILLUS.**<sup>8</sup> Vude hofe.  
**AGRIMONIA.** Garcliue oththe clif  
 vȳrt.

**AGRIMONIA ALPHA.** Eathelferthing  
 vȳrt ī glofvȳrt.  
**AGLAO FOTIS.**<sup>9</sup>  
**ALLIUM.** Garlec.  
**ALTHEA.** Merc mealeve.  
**ALTILIA**<sup>10</sup> **REGIA.** Vude roqe.  
**ALGEA.**<sup>11</sup> Flot vȳrt.  
**ALLENUS.** Vēal vȳrt ī ellen vȳrt.  
**AMORFOLIA.** Clate.  
**AMBROSIA.** Hind helethe.  
**AMIGDALUS.**<sup>12</sup> Easterne nute beam.  
**ANBILA.**<sup>13</sup> Lec.  
**ANECUM.**<sup>14</sup> Dile.  
**ANTA.** Eoforthrote.  
**ANNUOSA.**<sup>15</sup> Easc throte.  
**ANCHORIUM.**<sup>16</sup> Medere.  
**APIUM.** Mearce.  
**APIASTUM.** Vude merce.  
**APPARINE.** Clīne.  
**APPOLLIGONIUS.**<sup>16</sup> Unfortreden  
 vȳrt.

<sup>1</sup> ἀψίνθιον.

<sup>2</sup> ἀβρότανον.

<sup>3</sup> ἄκανθα λευκή.

<sup>4</sup> ἀκάνθιον.

<sup>5</sup> Ἀχιλλεῖον.

<sup>6</sup> ἀκόνιτον.

<sup>7</sup> αἰμά ? fruits of αἰμολ.

<sup>8</sup> ἀσφόδελος.

<sup>9</sup> ἀγλαοφωτίς. Hb. clxxi.

<sup>10</sup> Hastula.

<sup>11</sup> Alga.

<sup>12</sup> ἀμύγδαλον.

<sup>13</sup> ἄμυλον, frumenty ?

<sup>14</sup> ἄνηθον.

<sup>15</sup> ἀγχοῦσα.

<sup>16</sup> πολύγονον.

**APODILLIS.**<sup>1</sup> Vude roue † bara popig.  
**APIASTRUM.** Beo vȳrt.  
**AQUILEIA.**<sup>2</sup> Argentilla.  
**ARNAGLOSSA.**<sup>3</sup> Vegbrade.  
**ARBORATIO.** Vilde redic.  
**ARTEMESIA.**<sup>4</sup> Mugvȳrt.  
**ARISTOLOCHIA.** Smerevȳrt.  
**ARTIMESIA.**<sup>4</sup> Hilde.  
**ARTENESIA MONOCLOS.**<sup>5</sup> Clif thunge.  
**ARCHANGELICA.** Blinde nettle.  
**ARTEMESIA TANGENTES.** Thet is  
othres cȳnnes mugvȳrt.  
**ASCALONIA.** Ynne leac † cipe.  
**ASTULA REGIA.** Vudę roue † bare  
popig.  
**ATRILLA.** Attorlathe.  
**AUADONIA.** Feld vȳrt.  
**AURIS LEPORIS † AURISFOLIA.** Half  
vȳrt.

## B.

**BACINIA.**<sup>6</sup> Blace bergan.  
**BRASSICA.** Cavlic.  
**BASILISCA.** Neder vȳrt.  
**BALSEMITA.** Balsemite.  
**BATROCUM.**<sup>7</sup> Cluf vȳrt.  
**BETONICA.** Se leasse bisceop vȳrt.  
**BETUNUS.** Heope.<sup>8</sup>  
**BETA.** Bene dicta.  
**BERBENACES.** Easc vȳrt.

**BERBESCIUM.** Gescad vȳrt.  
**BROGUS.** Head.<sup>9</sup>  
**BOROTIUM † BORATIUM.** Eoforthrote.  
**BOTRATION.** Cluf thunge † thung.  
**BOBONACA.** Hrate.  
**BRONIA.** Hȳmelyc.  
**BRICIUM.** Cerse.  
**BRITANNICA.** Viht mēres vȳrt †  
heaven hindele.  
**BUGLOSSE.** Foxes gloue.  
**BUCSTALMUM.** Hvit megethe.  
**BUGLOSSAN.**<sup>10</sup> Glof vȳrt † hundes  
tunga.  
**BULBUS.**<sup>11</sup> Belene.  
**BULBI SCILLICI.**<sup>12</sup> Gledene.

## C.

**CALAMUS.** Hreod.  
**CALESTA**<sup>13</sup> † **CALCESTA.**<sup>13</sup> Hvit  
cleasure.  
**CALTA**<sup>13</sup> **SILUATICA.** Vude cleasure.  
**CALCICULIUM.**<sup>14</sup> Geacessure.  
**CALISTRICUS**<sup>15</sup> † **CALITRICEM.** Eali-  
fer † veter vȳrt.  
**CAMICULA.** Argella.  
**CAMELEON**<sup>16</sup> † **CAMEDRIS.**<sup>17</sup> Vulues-  
comb.  
**CAMEMILEON**<sup>16</sup> **ALBA † CAMEMELON**  
sebrade. Vulues teals.  
**CAMESETE.**<sup>18</sup> Ellen vȳrt.  
**CAMELON.**<sup>16</sup> Eorth crop.

<sup>1</sup> ἀποδύλλος.<sup>2</sup> Aquilegia.<sup>3</sup> ἀρνόγλωσσα.<sup>4</sup> Ἀρτεμισία.<sup>5</sup> μονόκλωνος.<sup>6</sup> Vaccinia.<sup>7</sup> βατράχιον, ranunculus.<sup>8</sup> hip.<sup>9</sup> heað.<sup>10</sup> βοτόγλωσσον.<sup>11</sup> βομβός. Hb. clixxiiv.<sup>12</sup> σκυλλητικός, of squilla.<sup>13</sup> Caltha.<sup>14</sup> Acitulum, now Acetosella.<sup>15</sup> καλλιτριχον.<sup>16</sup> χαμαιλέον.<sup>17</sup> χαμαιδρός.<sup>18</sup> χαμαιακτῆ.

CHAMEDAFNE.<sup>1</sup> Leoth vȳrt f hrea-  
fnes fot.  
CAMEPITUM.<sup>2</sup> Eacrop.  
CAMERION. Mete thistel.  
CAMEMELON. Magethe.  
CAMEPITHIS.<sup>2</sup> Henep.  
CANNA. Hreod.  
CANIS LINGUA. Hundes tunga.  
CANDUELIS. Linde f vigne.<sup>3</sup>  
CANIS CAPUT. Hundes heauod.  
CAPRIFOLIUM. Vudebinde.  
CAPE.<sup>4</sup> Henep.  
CAPPARIS. Vude bend.  
CARDUUS. Thistel.  
CARIX. Secg.  
CARISCUS. Fic beam.  
CARIOTA. Valch mora.  
CARISCUS. Cvicbeam.  
CAROCASIA.<sup>5</sup> Hareminte.  
CARDUUS SILVATICUS. Vude thistel.  
CASTANEA. Cistelbeam,  
CATHARTICUM.<sup>6</sup> Lybb corn.  
CAULA. Caul.  
CELIDONIA. Celitheme.  
CENTAURIA. Eorth gella f hyrd  
vȳrt f curmelle.  
CENOCEPHALEON.<sup>7</sup> Heort cleaure.  
CENTENODIA.<sup>8</sup> Unfortreden vȳrt.  
CEPA. Henne leac.<sup>9</sup>  
CERVILLUM. Fille.

CEREFOLIUM. Cerfille f hȳnne leac.  
CRESCO.<sup>10</sup> Cerse.  
CIMINUM.<sup>11</sup> Cȳmen.  
CINAMONTIUM f CIMINI. Sutherne  
rind.  
CICATA.<sup>12</sup> Heomlic f vude vistle.  
CICER. Sum bean cȳnn.  
CYCLAMINOS. Eortheppel f slite f  
attorlathe.  
CYNOGLOSSA. Ribbe.  
CIRROS.<sup>13</sup> Clȳfe.  
CRISTO. Cleaure.  
CITOCATIA.<sup>14</sup> Libb corn.  
CLITON. Clate.  
CITTASANA. Fanu.  
COLITUS<sup>15</sup> f COLOCUS.<sup>15</sup> Eoforthrote.  
COLIANDRA. Cellendre.  
COLATIDIS. Singrene.  
CONSOLDA. Ban vȳrt.  
CONFIRMA. Galluc.  
CORNUS. Cavel.  
CORIMBUS.<sup>16</sup> Ifgcropp.  
COSTA f COSTIS. Cost.  
COTILEDON.<sup>17</sup> Umbilicus Veneris.  
COTULE. Bolle.<sup>18</sup>  
COXA.<sup>19</sup> Thung.  
CULUNA.<sup>20</sup> Megethe.  
CUCUMERIS. Hservedete f Verhvete.  
CULMUS. Healm.  
CAMERION. Mete thistel.

<sup>1</sup> χαμαιδάφνη.<sup>2</sup> χαμαιπίτυς.<sup>3</sup> A bird, the linnet, see Gl. R. 38.<sup>4</sup> κάναβις.<sup>5</sup> κολοκασία.<sup>6</sup> καθαρτικόν, purgative.<sup>7</sup> κυνοκεφάλιον. Hb. lxxxviii.<sup>8</sup> Centumnodia.<sup>9</sup> enneleac, a compound of unio, onion,  
and leek.<sup>10</sup> Out of the English.<sup>11</sup> κύμινον.<sup>12</sup> cicuta.<sup>13</sup> κίρσος.<sup>14</sup> κολοκάσια.<sup>15</sup> cardo (*Fr. chardon*) λευκός.<sup>16</sup> κόρυμβος.<sup>17</sup> κοτυληδών.<sup>18</sup> κοτύλη, a cup.<sup>19</sup> Toxicum.<sup>20</sup> Calmia, calamine.

CANAFEL<sup>1</sup> SILUATICA. .i. Camepithis  
henep.

CHARTAMO.<sup>2</sup> Lybb corn.

CARDAMON. Cearse.

## D.

DRACANTEA. Dracentia.

DELFIOMON. Fugeles vise.

DILLA. Docc.

## E.

EBULE I EOBULUM.<sup>3</sup> Veal vȳrt i  
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige i thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.<sup>4</sup> Haransvecce.

ELIOTROPIA. Sigelhverpha.

EMIGRANT.<sup>5</sup> Von vȳrt.

EPTAFILON. Gelod vȳrt .i. vii. folia.

EPICOSIUM.<sup>6</sup> Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.<sup>7</sup> Sinapis.

ERASTI.<sup>8</sup> Bremel.

ERITHIUS.<sup>9</sup> Brad thistle.

ERMIGIO. Hind berge.

## F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc  
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA<sup>10</sup> ARBORATICA. Eofer  
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel i finul.

FENE GRECIO. Vȳle cerse.

FENIFUGA.<sup>11</sup> Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vȳrt.

FILEX.<sup>12</sup> Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.<sup>13</sup> Sifetha.

## G.

GALBA.<sup>14</sup> Galloc.

GAGANTES.<sup>15</sup> Mug vȳrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vȳrt.

GLADIOLUM. Gladene.

GRASSULA.<sup>16</sup> Hleomuc.

GRAMEN. Cvica.

GENTIANA. Eorth nuta i feldvȳrt.

<sup>1</sup> καναβίς.

<sup>2</sup> καρδάμων.

<sup>3</sup> Ebulum.

<sup>4</sup> ἑχιον.

<sup>5</sup> ἡμικράβη, megrim.

<sup>6</sup> Epicurium.

<sup>7</sup> Eruca, rocket.

<sup>8</sup> Ruscus.

<sup>9</sup> ἐρεϊκή ?

<sup>10</sup> Filicina, female filix.

<sup>11</sup> Venenifuga.

<sup>12</sup> Filix.

<sup>13</sup> Furfures.

<sup>14</sup> Galla, gallnut.

<sup>15</sup> Dracunculus, Hb. xii.

<sup>16</sup> Crassula.

GENESTA. Brom.  
GIGARTIA.<sup>1</sup> Eorth galla.  
GINGERLIS. Heunebel.  
GRISSA GARINA. Vorthig cearse.  
GRYAS. Medere.  
GOTUNA. Cammuc.

## H.

HEDERA. Ifg.  
HEDERA NIGRA. Eorth ifg.  
HERBESCUM.<sup>2</sup> Gescad vÿrt.  
HIBISCUS. Mersc maleve.  
HINNULA CAMPANA. Spere vÿrt.  
HIERIBULBUM. Greate vÿrt.  
HIEREBULBUM. Cusloppe.  
HYPERICON. Corion.  
CLITUM. Clate i clif vÿrt.

## I.

IDROGIAS.<sup>3</sup> Grundes svilige.  
IEROBOTANVM. Easc throte.  
IUNCUS. Risce.  
IUSQUAMUS i SIMPHONIAÇA. Hen-  
nebal.  
INCUMUS.<sup>4</sup> Popig.  
INTULA.<sup>5</sup> Val vÿrt.  
IPPIRUS.<sup>6</sup> Equiseia i toscanleac.

## L.

LINGUARIUM. Vude binde.  
LACTIRIAS i LACTIRIDA. Gyth corn  
i lib corn.  
LACTUCA SILUATICA. Vude lectric.  
LACTUCA LEPORINA. Lactuca.  
LAGENA.<sup>7</sup> Crocc.  
LAPPA. Clate.  
LAPATIUM.<sup>8</sup> Vude docce.  
LAUENDULA. Lauendre.  
LEPTOFILOS.<sup>9</sup> Mug vÿrt.  
LEPORIS PES. Haran hig.  
LEONTAPODIUM. Leonfet.  
LILIUM. Lillie.  
LINGUA BOBULE. Oxan tunge.  
LINGUA BUBILLA.  
LYCHANIS<sup>10</sup> STEPHANICE. Lece vÿrt.  
LOLIUM. Coccel i ate.  
LUBESTICA. Luuestice.

## M.

MALUA. Hoc leaf.  
MALUA CRISPA. Smerig vÿrt.  
MALUA ERRATICA. Hoc leaf i  
Geormen leaf.  
MALUM TERRE. Galluc i elechtre.  
MALACHIN AGRIA.<sup>11</sup> Vude rofe.  
MAGDALIS.<sup>12</sup> Gyth corn.  
MAGUDARIUS.<sup>13</sup> Caul.  
MARRUBIUM. Harhune.  
MASTIX.<sup>14</sup> Hvít cuda.

<sup>1</sup> γήγαρα, grapesseeds.<sup>2</sup> Verbascum.<sup>3</sup> ἡριγέρων.<sup>4</sup> μήκων.<sup>5</sup> Intubus.<sup>6</sup> ἱππούρις.<sup>7</sup> a jug.<sup>8</sup> λάπαθον.<sup>9</sup> Hb. xiii.<sup>10</sup> Hb. cxxciii.<sup>11</sup> μαλάχη ἀγρία.<sup>12</sup> ἀμυγδαλή.<sup>13</sup> μαγύδαρις.<sup>14</sup> μαστίχη.

MELLAUNA. Meode vȳrt.  
 MENTA. Minte.  
 MERCURIALIS. Cedele f merce.  
 METORIA.<sup>1</sup> Hvit popig.  
 MILLEFOLIUM. Gearve.  
 MODERA. Cicene mete.  
 MORA. Heort berige.  
 MOSILCUM. Ragu.  
 MULA.<sup>2</sup> Horshelne.  
 MUSCUS. Mose.  
 MALAGMA.<sup>3</sup> Sealfa.

## N.

NAPIS. Nep.  
 NARCISSUS. Hals vȳrt.  
 NASTURCIUM. Vilde cerse.  
 NEPITAMON. Nepte.  
 NERETA. Sea minte.  
 NIMPHEA. Collon croh f sigel  
 hveorua.  
 NIMPHA. Fleathor vȳrt.

## O.

OBTALMON. Magethe.  
 OCIMUS. Mistel.  
 OLEOTROPIUS. Oxnalib f cothe  
 vȳrt.  
 OPIUM. Popig.  
 ORIEBANUM. Horshelene.  
 ORBICULOSA. Slite.  
 ORGANUM.<sup>4</sup> Organe.  
 ORIGANUM.<sup>4</sup> Curmelle f elene.  
 OSTRAGO.<sup>5</sup> Stic vȳrt.  
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.  
 OXILAPATIUM. Eorth vealle f  
 scearpe docce.

## P.

PAPAVER. Popig.  
 PAPAMO. Meode vȳrt.  
 PASTINACA. Mora.  
 PASTINACA SILUATICA. Feld moru.  
 PENTAPHILON. Refnes fot.  
 PENTILUPI. Vulues comb.  
 PERSONACIA. Bete.  
 PERDICALIS. Dolhrune.  
 PERISTERION. Berbeana.  
 PEUCEDANUM. Cammoc.  
 PIPINELLA. Pipi neale.  
 POLIPODIUM. Eofer fearn.  
 POLLEGIA. Hȳll vȳrt f dveorge  
 dveosle.  
 POLION. Peonia.  
 POLLOTEN.<sup>6</sup> Crave lec.  
 PROSERPINATA. Unfortreden.

## Q.

QUINQUE FOLIA. Fif leaf.  
 QUINQUE NERVIA. Ribbe.

## R.

RAPHANUM. Redic.  
 RAMUSCIUM. Hrameson.  
 RAMNUS. Thȳfe thorn.  
 RAPA.  
 RADOLUM. Eofer fearn f brun  
 vȳrt.

<sup>1</sup> *μηκωνία* for *μήκων*.<sup>2</sup> *Inula*.<sup>3</sup> *μάλαγμα*.<sup>4</sup> *ὀρείγανον*.<sup>5</sup> *Hb. xxix.*; Pref. p. lv.<sup>6</sup> *βαλλώτη*.



RESINA. Sutherne rinde.

ROSA. Rose.

ROSMARINUM. Sun deav † bothen †  
feld medere.

RUTA. Rude.

RUDA SILUATICA. Hinnele.

RUSCUS cneopholen.

### S.

SALVIA. Saluie.

SAXIFRIGIA. Sund corn.

SANDIX. Vad.

SANICULA. Sylfhele.

SANGUINARIA. Unfortreden.

SATYRION. Hrefnes lec.

SARTA MONTANA. Rude.

SCASA † SCAFA † SISCA.<sup>1</sup> Eofor throte.

SCALONIA. Cype leac.

SENECIO. Grunde svilige.

SERPILLUS. Organe † brade lec.

SEMPERUIMUS. Sinfulle.

SPLEMON. Brun vÿrt.

SIMPHONIA † OTA. Beolene.

SCILLA. Gledene.

SOLSEQUIA. Sigel hveorna.

SOLATA. Solesege.

SOLAGO MINOR, id est Eliotropion.

SCOLIMBOS. Se unbrade thistel.

SUMPHITUM. Galluc.

SPARAGIA GRESTIS. Vude cearfille.

SPARAGO. Nefle.

SAMSUCHON.<sup>2</sup> Ellen † cinges vÿrt.

SCELERATA. Clufthunge.

SISIMBRIUS. Broc mÿpte.

### T.

TANACETUM † TANACETA. Helde.

TEMULUM.<sup>3</sup> Vingre.

TEMOLUS † TITEMALLOS. Singrene.

TIDOLOSA.<sup>4</sup> Crave lec.

TRIFOLIUM SILUATICUM. Eaces sure.

TRIFOLIUM RUBRUM. Reade cleaure.

TITUMALOSCA CALATIDES,<sup>5</sup> id est

Lacteridas. Libcorn.

TRIBULUS. Gorst.<sup>6</sup>

TRYCNOSMANICOS.<sup>7</sup> Foxes gloua.

### W.

WALUPIA. Electre.

### U. & V.

VACCINIUM. Brun vÿrt.

VERVENA. Berbena.

UENERIA. Smero vÿrt.

VERBASCUM. Felt vÿrt.

VINCA. Peruince.

VIOLA. Cleafre † ban vÿrt.

VIBURNA. Vudebinda.

UISCUS. Mistelta.

UMINUM. Fugeles lec.

VICA PERUICA. Tvileafa.

UIPERINA. Neder vÿrt.

UICTORIALE, id est cneopholen.

### X. & Z.

XIFION. Foxes fot.

ZIZANIA. Coccoel.

<sup>1</sup> Sisca, scasa, is *chisel*. *rcara* is *shaver*, *plane*.

<sup>2</sup> *σάμψυρον*. Hb. cxlviii.

<sup>3</sup> *τὸ μέλαν*, a *garlic*.

<sup>4</sup> *Hermodactylus*.

<sup>5</sup> Hb. cx.

<sup>6</sup> Hb. cxlii.

<sup>7</sup> Hb. cxliv.



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SAXON NAMES OF PLANTS COLLECTED.

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## SAXON NAMES OF WORTS AND TREES.

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In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that *Anchusa*, ἀγχουσα, became in the hands of the penmen *Annuosa*; so one finds *Gni sacer* placed under *G*, for *Ignis sacer*; *Bena* under *B*, for *Avena*; *Mula* under *M*, for *Inula*; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under *Εβροϋ*, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: *lappa* becomes under such treatment *lawza*; *Paranympus*, παρυμπγυμα, *the best man*, or *groomsman*, becomes *bpybguma*, *the bridegroom*, as if social and holy rites were not understood in early days; *Maythen*, written *mipe*, becomes *miwe*; and whole lines are omitted and transposed. In very early writing *p* and *n* are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, *hputu*," the meaning of which is *Avellana*, *hnutu*.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

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# SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES, WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than  
the Conquest.

## A.

**Ac, Æc**, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. **xxiii. xxxvi. xxxviii.**; II. lxi. 2; III. viii. xiv. 1. **xxvi. Apūs.**

"**Acleac, quernum**. Gl. R. 45," where we must read **Acleaf, folium quernum**.

**Acmistel, oak mistletoe. See Mistel.**

**Acpunb**, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

**Ache, apium**. Gl. MS. Vitell. c. iii. fol. 10 b. **Σάκων.**

**Adrelwort, feverfue**. Gl. Harl. 978.

**Abremunt, parthenium**. Lex. Somner.

These seem to be errors for **Adderwort. See Næbbepppyt.**

**Æbs, abies**. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. **Ἐλάνη?**

**Æcepppanca, ilex**. Æ.G. p. 18, line 47. Unsupported.

**Ærepðe**, gen. -an, fem.? Probably, by contraction, the same as **Æðelrepðingpytt**, which see. Lb. I. **xxxviii. 6, xlv. xlviii.**; Book II. li. 4; Book III. **xlvi. 1, xlviii. 18.**

**Ægypt, dandelion, leontodon taraxacum**. Gl. vol. II.

**Ælepe, "origanum."** Gl. Brax. 43 a.

**Ælryðone**, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. **xxxii. 4**; II. liii.; III. **xxvi. xlvii. lxii. = p. 346. lxiv. lxviii.**

**Æppel**; for the compounds see **Appel, Appul**. The plural **æppla**. Lb. II. **xvi. xxii. xxiii. xxxvi.**; II. iv.; Æ.G. p. 48, line 18; P.A. fol. 19 b. **Ἐα ægypticanycan æppla, mala Punica**. Gl. Clæp. fol. 62 c. Many sorts, Lb. II. ii. 2. **supe æppla, sour apples, mala acidiora**, distinguished from **pubu æppla, wood apples, wild apples, mala agrestia, mala acerba**. Lb. II. xii. **Μῆλον, Μάλον.**

**Æpse**, gen. -an, fem.? Also **Æspe**, gen. -an, fem.? *aspen, populus tremula*. Lb. I. **xxxvi. Æspan**. Lb. I. **xlvi. 1**; Glossaries. By loss of final vowel **Æps**.

**Æpsunb, aspenrind, cortex eiusdem arboris**. Lb. III. **xxxix.**

**Æpsc. See Risce.**

**Æsc**, gen. -es, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. **xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1**; III. **xxxix. 1, xlviii.**; Lacn. 12. **Μέλις.**

**Cæscen æsc, black hellebore, helleborus niger**. Gl. vol. II.; Lb. III. **xxx.**; Lacn. 39, 43, 80.

Æschpocu, gen. -an, fem. The equivalent is not certain. See Gl. vol. II.; Lb. I. ii. 22, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æce, pl. Æcan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.

Æce, Gl. M. 321 a. Βρόμος.

Æþelrepðingpyrt, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Lacn. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).

Ægrimonia, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix.; II. viii.; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii.; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was ȝapclhre.

Alexanþra, -þre, gen. -an, *Alexanders, Smyrnum olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxx. 3; III. viii. xii. 2, lxvii.; Lacn. 12, 29, 111. Ἰπποδάμωv.

Alop, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxx. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἀλόη.

Ammi, Ami, gen. Ameos, *ammi maius, ἄμμι*. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.

Amygdalas, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdaline*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμυγδαλά.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.

Andæpe, *capparis*. Somner Lex. from an MS.

Anþpe, gen. -an. Lb. II. ii. 1. *Radish*? See Ontpe.

Appelbup, Appelbop, Apulbop, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -pimb, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþpe, fem. Æ.G. p. 5, foot.

Wlsc apulþp, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleafe, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.

Appotane, gen. -an, *southernwood, artemisia abrotanon*, Ἀβρόταvov. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29.

Ambrocena, Διδ. 15.

Arage, *orache, atriplex*. Gl. M. See Melbe.

Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανov ἑγγιον.

Apob. Gl. vol. II.

Arseemart. See Cæpmyrte.

Asapu, *Asarabacca, Asarum Europæum*, Ἀσαρον. Gl. vol. II.

Æce. See Æce, *oat*. Gl. M. 321 a.

Ætþum, Aetþum, *smyrnum olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποδάμωv.

Ætþoplaþe, gen. -an, fem., *Panicum crus galli*, an interpretation somewhat confirmed by the treatise Περί Διδάξεωv, which, not naming atterloþe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,



## Attoplaße—cont.

2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.

See smale attoplaße. Lb. I. xlv. 1, 6, *setaria viridis*.

## B.

Bæp̃hc, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Bæst, *bast, phillyra, tilia cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκυρ.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Δδ. 15.

Balsaman, -me, (oblique cases), *Balsam, βάλαμον, ὀροβάλαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpypt, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a man-slayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also cpoppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio gpeate banpypt, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse banpypt] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Bealocpypt, *orchis*. "Bealocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. bealocwirt, MS. Bodl. 130. fol. 74. Ὀρχίς.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Δδ. 4, where it is black beans. Δδ. 26, 39, 41; ÆG. p. 16, line 10. Κόκκος.

[Beagbeam,] Begbeam, gen. -es, masc., the *Bay, laurus*, derives its name from Beag, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beag the g could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δδφρη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benedicte, herb *Bennet, Avena, geum urbanum*, Lacn. 29. Herba Benedicta.

Beopypt, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apisatrum biouuypt, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Beypine, *verbena*. Lb. I. lxii. 1. Beypena, Lacn. 29. Δδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexustichon*. Hb. clii. 1; Lb. I. xxxix. xxxix.; Lacn. 37. Bepar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forgear, M. H. fol. 17 a, *bere that he gave us*. Also called *big*. In Ld. Vol. I. p. 402, bepe seems to be made feminine.

Beppmbe, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.

Bete, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Δδ. 48. Τεύτλον, Τεύτλον.

Betonice, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9, 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Ld. i. 278, ii.

## Betonice—cont.

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Æð. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyt, *iuncus seu carex*. Gl. vol. II.

Birdes tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Bipce, Bipce, Bepce, Bypc, Bere, gen. -ean, fem., *Birch, betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepcumb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Bypuð, the mulberry tree, *morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Bypuðe, Bepuðe, a berry, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. *Mopía*.

Bypuðbepge, gen. -an, ean, the berry, *morum*. Gl. vol. II.; Lb. II. xxx. 2.

Bepuðpenc, a mulberry drink. Gl. vol. II.

Birceoppyp, gen. -e, fem., *bishops weed, ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xli. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1. 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for betony and bishopwort are mentioned together in

## Birceoppyp—cont.

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112. Seo þpabe birceoppyp, —? Lacn. 4. 59.

Seo læsse bisceoppyp, *Betony, Betonica officinalis*. Gl. vol. II.

Byterwort, *dandelion, leontodon taraxacum*. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic, digitaria sanguinalis*, MS. Bodl. 130; 2. *Shepherds purse, capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass, polygonum aviculare*; 4. *vingfoil, potentilla tormentilla*, or *tormentilla officinalis*; 5. *dwarf elder, sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerarde.

Bluebells, *Agrais nutans*.

Blue popi, *cornflower, centaurea cyanus*. "Crescit inter frumenta et alia blada." Gl. Harl. 3388 under *Iacintus*.

Boc, Bocpcep, Bocæ, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), the *Beech, fagus silvatica*. Boc, Gl. R. 45. Bocpcep, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somneir. Gl. Cleop. The persistent asseverations that *fagus* is not *beech* depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of *fagus* still name the *beech*. *Fagus silvatica* is, however, merely technical. *Φρύς*.

Bogen. See Boðen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire *g* and *þ* are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name *Æþelnoð* is frequently written *Ægelnoð*, as C.D. 773. Final *þ* also becomes *g*, as here on page 166, &c. Rekefile, *April*, in the rimed *Genesis* and *Exodus* (published by the Early English Text Society), is a compound of *Reka* for *Reða*, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and *þilleð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *þintepþilleð*. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*.

"*Iacea nigra*," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. *Loggerheads* is a name I have often heard in Oxfordshire.

[Boretree,] *the elder*, *sambucus nigra*, "*Boartree*" (Lyte).

Box, *the Box*, *Buxus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æt ðam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πύξος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμψ; Hb. cxlix. 1. White boðen, "*great daisie* (Gerarde)." But on the contrary, "*Con- solida minor* .i. daysie or bris wort or "*bow wort* (*bone wort*). *Consolida* "*media* .i. white bothon or white goldes. "*þis herbe hath leues þt biith som del* "*euelonge* *þt hii biith endented ahtes* "*withoute* *þt he hath a white flour þt* "*is som del lich to daisie*, bote his "*more þan the flour of daysie* *þt þis* "*herbe growith in medes and leses.*" MS. Laud. 553, fol. 9. This seems to be *chrysanthemum leucanthemum*. Botherum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

Bpacce, gen. -an, *Bracken*, *pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "*Wylde brake*," MS. Bodl. 130, in hand of xii. century. "*Brakan*, *fliix*," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς.

Bpassica, a Latinism, *cabbage*. Lb. II. xxx.

Bpæep, Bpæp, Bpæp, acc bpep, pl. bþæpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bpopp, *a prickle*. Βάρος.

Þmðbþep, *raspberry plant*, *rubus idæus*. Lacn. 29; Gil. Brocket, Carr, Dickinson, Hunter, etc. etc. Þmðbþepien, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bpemel, Bpemþep, Bpemþel, Bpeðel, gen. -es, masc., *a Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bpemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bpemþepþubu, *a bramble wood*, C.D. 985, 1036, 1108. Bpemþel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpemþel æppel, III. xli, where æppel is the berry; III. xlvii; Lacn. 54. Bpemþlas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpeðel; Leechd. vol. I. p. 384. Bpemþepþuan, *bramble berries*, Lacn. 8. Bpemþþpne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopþpemel, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "*butunus*," that is, button, French, bouton, knob. Κυρὸς Βάρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeney, but Schneider keeps to *rosa canina*.

Briddes nest, *wild carrot*, *daucus cariota*. "*Daucus asininus*," Gl. Land. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ leuys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from *Neorrta* that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelpyrdþingþpyp, in Gl. vol. II.

Bpyrpyr, gen. -e, fem., *comfrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *comfrey*. So that the majority goes this way. Ld. vol. I. p. 374, 3.

Briswort (the lesser), *daisy*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Bpocmince, *mentha hirsuta*. Gl. vol. II; Læc. 4.

Brochung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Bpom, gen. -es, *Broom*, *cytiscus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. *Scorpius*.

Bpunpyr, gen. -e, fem., also Bpune pyr, *water betony*, *scrofularia aquatica*. Ld. vol. I. p. 374, 3; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi; II. li. 3, 4; Læc. 4, 14, 39, 50, 57; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii.

4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion .i. brune pyr cerf-  
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes  
"hornes or els swynes grese (grass), and  
"has leues slaterde as an hertys horne . 7  
"hit groyes gropyng be the erthe. And  
"hit has a litell whit floure, and groyes  
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fagopyrum*.

Bulentre. Gl. vol. II.

Bulgago. Ad. 62. *Asarum Europæum*.  
See Vulgago.

Bullrush, *scirpus*. Wright's Gl. p. 265 a.  
Bulor. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappu*.

Gl. Rawl. c. 607; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

## C.

Cæpre, Cypre, Cjessæ, gen. -an, fem.,  
*water cress*, *nasturtium officinale*. Hb.  
xxi. cxxvii. 1, cxxxvii. 3; Lb. I. xxvi.  
xxxi. 7, lviii. 2; II. iv. viii.; III. liii;  
Læc. 89; Gl. M.M. 162 b.

Cæcpe, *watercress*, *nasturtium off*.  
Lb. I. xxxviii. 5.

Fencæpre, Fencypre, as Cæpre. Lb.  
I. lxi. 1; Læc. 1.

Seo hole cæpæ. See H.

Lambes cæpre, as Cæpre. Lb. I. i.  
17; Læc. 12.

Tun cæpre, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nas-  
turtium domesticum." Gl. Rawl. c. 506;  
Gl. Harl. 3388.

Ylle cæpre, as Cæpre. Ad. 63.  
Substituted for Fœnum Græcum. Hb.  
xxxix. 3.

Carlpyr, *colewort*, *brassica napus*. Gl.  
R. 43. It is now grown largely as win-  
ter food for sheep.

Calcetreppe, *caltrap*, *centaurea calcitrapa*.  
MS. Bod. 130. From calcem *heel*, and  
the Latin form of trap. See Saxon  
Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte).  
Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Cammoc, Commuc, gen. -es, *harestrang*,  
*peucedanum officinale*. Gl. vol. II.;  
Hb. xcvi; Lb. II. lii. 1; III. xxx;  
Læc. 40, 77.

Cammoc Whin, *anonis*. Gl. vol. II.  
"Anonis in Cambrýgeshyre a whyne"  
(Turner, black letter, no date).

Candelpyrr, *helgetaper*, *verbascum thapsus*. See Molegu. "Fromos vel lucernaris vel insana vel lucubros, candelpyrr." Gl. R. 44. Read Flomos, *φλόμος*, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομὴ, ἡ καλουμένη λυχνῆτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρά, θασέα, εἰς ἐλλόχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota*. Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.

Cayruc, gen. -es, masc., *Hassock*, *aira cæspitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii.; Lacn. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Δδ. 31 (cole-stalk).

Se bpada capel, *cabbage*, *brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caplic, Lacn. 29, an error of the penman for capl, or for cyplic.

Cearceper ærc. See Ærc.

Cearceperpyrr, *black hellebore*, *helleborus niger*. Lb. I. xxxix. 3.

Cebele, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.

Cebebeam, gen. -es, masc., *the cedar*, *pinus cedrus*. Æ.G. p. 7, line 45. Cebepreop, G.D. f. 155 a. Κέδρος.

Celenbpe, Colanbpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celenber, -bpes, neuter, Lb. I. xxxi. 3; celenbpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colanbpane. Δδ. 48; Ilb.

Celenbpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.

Celebemie, Celebemie, Cylebemie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenige, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Δδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities of the cornea." (Bentley, Manual of Botany.) Ποιεί πρὸς ἐξυδοκίαν. Dioskorides.

Celidonia. Δδ. 23; Hb. cxxxi. 2. See Celebemie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centauprian, *erythraa centaureum*. Lb. II. viii. xxxix.

Cepfille, Cyppille, Ceappille, Cepuille, gen. -an, fem., *garden chervil*, *anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxxv. 2; Lacn. 4, 12, 62, 80; Δδ. 12, 37. A Roman importation, Χαϊρέφυλλον.

Pubuceppille, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pubupille, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

Seo peade pubu pille *asparagus acutifolius*, Lacn. 53, 68; and pubu cepfille, red being neglected, Hb. lxxxvi.

Ceplic, gen. -es, *Charlock*, *sinapi arvense*. Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal*, *mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G. Laud. 553.

Cicena mere, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4;  $\Delta\delta$ . 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.

Cyleppyt, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.

Cymbē, *cuminum cyminum*. Gl. vol. II; Lb. I. xv. 6, xvi. 1, xxxix. 3.

Cymen, gen. -es, neut., *Cuminum cyminum*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xli.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111;  $\Delta\delta$ . 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.

Kince, Quice, Gl. vol. II., errors of the scribes for Kuice, Quice, the same as opice. The glossaries are equally in error, having misread their originals.

Cynnespypt, *marjoram*, *origanum maiorana*. MS. B. 130 in *Σάμψυχος*; Gl. Mone. 322 b., amended; Gl. Dun.

Cipe, Ciepe, gen. -an, fem.? Cipeleac, gen. -es, neut., *onion*, *allium cepae*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.

Cypressan, obl. case, *Cypress*, *cupressus*.  $\Delta\delta$ . 51, 54.

Cypret, Cypæt, for Cyprete, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.;  $\Delta\delta$ . 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.

Filbe cypret, *wild gourd*, *citrullus*, or *cucumis colocynthis*. *Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.

Cipistneop, Cynstneop, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46.; Somner Lex.

Cisepæppla, *caricarum*; Gl. Cleop. fol. 19 a. Read Cipisæppla, *cerasorum*, or so fathom the writers error.

Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; *Καρύα Εύβοική*.

Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.

Hwæt clæppe, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under *Caltha*.

Reab clæppe, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under *Calesta*.

Sio smæle clæpppypt, *harefoot clover*, *T. arvense*, Lb. xxxix. 3.

Clænsing gras, *spurge*, *eforbia*. Gl. Sloane, 5.

Clæze, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. *Ἀρκτιον*.

Seo smæle clæze, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.

Clæze seo þe spimman pille, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Cabocce. *Nuphala*.

Clibe, an old way of writing clife, which see. Somner.

Clife, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxxvii. 2.

Seo smæle clife, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun.

Γάλλιον, Γάλλέριον, Ἀπαρίνη.

Foxes clife, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 118.

Clippyt, as Clife. Lb. I. xv. 3. Lappa clæze oððe clippyt. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.

Clite, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carra Craven Gl. þa lancge cliton, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. *Βάχτιον*?

Cl̃ṛṣṣypt. Lacn. 69, the same as Cl̃ṛṣṣypt and Cl̃ṛt. Glossed Rubea minor; the galiums being grouped with the madders. Gl̃itilia, Gl. Cleop. Glattona, Fr.

Cloudberries, *bacca rubi chamamori*. All. Probably from club, a cliff. Found on Pendle and Ingleborough.

Clurpung, gen. -e, fem. Clurpunge, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. ex. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From clup, *clove*, here the tuber, and pung, *poison*, here the acrid principle of the juices. Barp̃dx̃iov.

Clurpypt, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from clurpung, in Hb. ix. x.; Lb. III. viii. Barp̃dx̃iov.

Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from hollen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cneoholen an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tpa (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss *Victoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. *Μυρτιν̃ ἄγρια*.

Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.

Coccol, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zizania transcendunt frumenta*. Coccelas orep̃t̃gað̃ h̃p̃æte, Sc. 46 b. Se soða bema hæ̃t̃ his englas gab̃p̃ian þone coccel byp̃pen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood Lolium to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic Lolium temulentum is wholly different.

Coke pintel, *Cuckoo pint*, *arum maculatum*. Bodl. 536. From geac, *cuckoo*, *gowk*, and

Coke pintel—cont.

pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; Maxima debetur nostris reverentia—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; 3ek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; "Apov.

Cockesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedyas, *melilotus officinalis*. Herba pratalis a pre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets cluster into a crested form.

Cob æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets malum cydonium sive malum cotionium, fol. 44 a.

Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. Centaurea = matfellow (ibid).

Cohanbye. See Celenbye.

Colognæs or Colegnæs (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Ca-  
"ballo podia vel ungula caballi," Gl. Harl. 44.

Colloncroh, *yellow water lily*, *nufar lutea*. Cpoh is crocus, saffron. *Nymfæa*, Gl. Dun.; Gl. Mone, 321 b.

Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquatious, i. water coltys  
"fot it is [lyke] to water lyly ʔ hit hæp  
"a 3olow floure ʔ when þe floure is fallen  
it berys lytyl potts ʔ þerin is sede." MS. Bodl. 536.

Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Copn, neut., *Corn, frumentum* collectively.  
He bescong ryp on þ ilce copn. G.D.  
fol. 239 b. *He poked fire into that*  
*housed corn.*

Copnþeop, *the cornel tree, cornus.* Gl.  
R. 46; Gl. Cleop. fol. 24 a. *Kpavla.*

Cort, gen. -es, *costmary, tanacetum balsa-*  
*mita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii.  
3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii.  
2, lv. 1, 2; Lacn. 4, 107, 111; *Δδ.* 63.  
*Kóortos* is taken as *costus arabicus*; it may  
have been an imported drug.

*Ænglisc cost, tansy, tanacetum vulgare*;  
it is tonic and anthelmintic (Bentley),  
and fragrant, and is still collected for  
distillation, as at Worcester. Lacn. 29.

Cottuc, gen. -es, masc., *mallow, malva.*  
Lb. I. xxxii. 4, lvi. lx. 4, masc., lxviii.;  
Gl. Cleop. fol. 61 c.

Cowrattle. "*Cauliensis agrestis = glande*  
"or cowrattle (*cowrattle* margin) þis  
"herbe hath lenes liche to plantayne but  
hii biith nouȝt so moche ȝ he hath a  
stalk to þe lengeth of a cubyte ȝ he hath  
whit floures ȝ he groweth in whete." MS.  
Laud. 553.

Crab, *pomum mali silvestris.* "*Mala ma-*  
*ciana wode crabbis.*" Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Cpapenbeam, Cþobpanbeam, "*ablacta,*"  
Gl. Dun.; Gl. Sloane, 146. I can only  
guess from *kranboum, kranawitu*, in  
Graff, and the like in *Nemnich*, that this  
is our native name for the Juniper. The  
glossaries are capable of turning *ἀκρεβος*  
into *ablacta*.

Cþapleac. *See* Leac.

Cþiscallan, acc. *Crystallium*, the same as  
*psyllium*, determined as *plantago psyllium.*  
Plin. xxv. 90; Lacn. 11.

Cristes ladre, *christs ladder, chlora per-*  
*foliata.* "*Centaurea maior,*" Gl. Sloane,  
5. MS. Laud. 553 makes it *C. minor*,  
*erythraea centaureum.* The two are  
similar.

Cþoh, *saffron, the dried stigmata of crocus*  
*sativus.* Hb. cxviii. 2; Lb. II. xxxvii.;  
*Δδ.* 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persi-*  
*caria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl.  
536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "*acus mus-*  
*cata minor,*" Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsop, *latherwort, saponaria*  
*officinalis.* MS. Bodl. 536, which makes  
two, the greater and the less.

Crow toes, *vaccinium myrtilus.* Lyte, p.  
234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis aceto-*  
*sella.* Lyte, p. 579.

Cucupbitan, obl. case, *gourd, cucurbita.*  
Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "*Pea colum-*  
*bae,*" MS. Bodl. 536. *Geranium colum-*  
*bina*, Lyte.

Cuneglaerre, *hounds tongue, Cynoglossum*  
*officinale.* Lb. I. xliiv. 2.

Cunelle, gen. -an, fem., *thyme? thymus rul-*  
*garis?* Lb. I. xxxi. 7. "*Timbre, sa-*  
*turegia,*" Gl. Hoffm. col. 22.

*ȝudu cunelle, wild thyme, thymus ser-*  
*pyllum.* Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "*welt*  
"*quenela, crassinela,*" makes it one of  
the smaller sedums or stonecrops: an-  
other, at col. 25, *maidenhair.*

Cunthæpe (gen. -an, fem.), *rampant fu-*  
*mitory, fumaria capreolata*; Gl. Harl.  
978; Lex. Somner. *See* Gl. Mone.  
283 b. The footstems of the leaves and  
the flowerstalks curl and twist, and in  
hot climates more than in England.  
Sumner prints *cuntheape*; the correc-  
tion is obvious. The spelling, -hoare, of  
Gl. Harl. is paralleled in "*Alliterative*  
"*Poems,*" ed. Morris, and *Launcelot of*  
the Laik, ed. Skeat. *Kawros.*

Cupmelle seo mape, Cupmealle, Cupmille,  
gen. -an, fem., *the greater churmel, chlora*  
*perfoliata.* Gl. vol. II.; Hb. xxxv.:  
Lb. xxxii. 2, where again the greater is



Cupmelle—*cont.*

named, xxxii. 4, xxxiv. ; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1 ; Lacn. 10, 19, 40, 50, 86.

Cupmelle seo læsse, *the lesser churmel*. Hb. xxxvi. A more frequent plant than the preceding : gentianaceous ; well-known to the cottagers learned in rustic lore, who call it centaury.

Cuplyppe ?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi. ; Lacn. 42, 61 ; Gl. vol. II. Cuploppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See Hundes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syprre it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Iuniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, ȝopȝt, called Iuniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpiccepeop, Gl. R. 47 ; cpicepind, Lb. I. xxxii. 3, xlvii. 1, at beginning ; III. xxxix. lxii. 1 ; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem. *Quitch, Quicken grass, triticum repens*. Hb. lxxix. ; Lb. II. li. 3 ; Lacn. 12, 14 ; Gl. R. 42. From cpucu, *alive* : its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Quince, Lacn. 4., read quice. "Αγρωστis.

Quinquefoliam, *cinqfoil, potentilla*. Lb. I. xlvi. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

## D.

Dæges ege, gen. -an, neut. ? *daisy, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisy. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. *Alpa*.

Datulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (see Hb. iv.), and that is verbenia even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii. ; Ld. vol. I. p. 374 ; Lb. I. i. 8, xxix. xxxii. 2 ; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii. ; III. xii. 2, xxvi. lxii. lxxii. 2 ; Lacn. 2, 3, 29, 59, 111 ; Δδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamun corpenote" (read eorþnote) or dillnote or slȝte " (no Hb. xviii.) or halywort. þis herbe " hath leues ylich to fenel & whyte floures " & a small stalk & he groweth in wodes " & medes." MS. Laud. 553.

Dyrman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dyrme.

Dyphomaj. Lb. I. xli. Glossed papyrus, Duphamop, Gl. R. 43. But as we have Hamopseeg, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homaj is related to Κόμαρος, the

## Dýphoman—cont.

Arbutus, and that among water plants the *marsh cinqfoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be *gratiana* not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff. IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cinqfoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. *Δάραδον*.

Eabocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eabocca," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Clate.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo pealpe bocce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade bocce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo scapepe bocce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supbocce, *Sorrel, rumex acetosa*. Gl. vol. II.

Fubu bocce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo be spymman pille, *water lily, nymphæa* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on Nymphæa as Eabocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

## Docce—cont.

of testimony against conjecture. Lb. I. xxxvi.; II. lxv. 1.

Dok mete, *duckmeat, lemma*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan scaðe, C.D. 538, seems to be *to the duck pool*.

Dobber, *Dodder, cuscuta europæa*. Gl. Mone. 237 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. 'Οροβάρχη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peucedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Dognettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, *Dpacentse*, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Dpacantan, Lb. III. lxii. Dpacantan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αιγύλαψ.

Dropeworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium dwele drenc," Gl. Rawl. C. 506. As Dpol. Στρώχρος μαυράς.

Dpeonge bportle, also bpeonige and bpoyle, gen. bpeonge bpoetlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;

*Dreopge bporze*—*cont.*

III i.; *Lacn.* 4, 5, 112; *Δδ.* 30, 51;  
*Ld.* vol. I. p. 380; *Gl. Duh.*; *Gl.* vol.  
 II. Βληχό, Γλάχον.

## E.

*Eacepse.* *See* *Capse.*

*Eagpynt*, gen. -e, fem., *eyebright*, *eufasia*  
*officinalis.* *Lb.* III. xxx.; *Gl.* vol. II.

*Ealyp*, probably, *liverwort*, *Eupatorium*  
*cannabinum*, since it is a compound of  
*Ea*, *river*, and *Lyp*, *liver*, the *Hepatica*  
 of some authors, as *Lyte*, p. 66. It grows  
 on watery margins, and is abundant in  
 the Oxford meadows. Hence I would  
 overrule *Gerardus* statement, which seems  
 to rely on similarity of sound, *ealiver*,  
*alliaris.* *Oce.* *Lb.* I. xxii. 2.; *II.* xxvi.  
 end.

*Callan*, for *Ellen*, *elder.* *Ld.* vol. I. p. 380.

*Callampynt.* *Δδ.* 62, for *Ellenpynt.*

*Capban*, *tares*, *erowm.* *Gl.* vol. II.

*Capse.* *See* *Ruce.*

[*Capsmepre*], *arce smart*, *polygonum per-*  
*sicaria*, or rather *hydropiper.* "Culrage  
 "vocatur persicaria. Item vocatur here-  
 "mert. *Pis* herbe has lewis like to  
 "withi." *M.S.* *Douce*, 290. "Arse-  
 "smart" is described and named as *P.*  
*persicaria*, *Lyte* p. 729. *Bailey* calls it  
*persicaria*, but also water pepper, which  
 is the more pungent, *P. hydropiper.*  
*Water* pepper also in *Cotgrave*, under  
*Curage*, *culrage.* It derives its name  
 from its use in that practical education of  
 simple *Cimons*, which village jokers enjoy  
 to impart. Cow itch, a corruption of  
*culrage* (*culi rabies*), is one of its names.  
*Water* pepper also in *Gerarde.*

*Eapypnt*, gen. -e, fem., *burdock*, *arctium*  
*lappa.* *See* *Clace.* *Lb.* I. xv. 3, lxxxviii;  
*Lacn.* 113. Against authority it is not  
 safe to say *butter burr*, *petasites vulgaris*  
 a water plant, a burr, and as coarse as  
 burdock.

[*Eccantpeop.* C.D. 987. It comes five  
 times. Also 570. Perhaps *edgetree*,  
*arbor limitanea*, for there were bounda-  
 ries to the ends, or manors.]

*Edderwort*, *adderwort*, 1. *Arum maculatum.*  
 2. *Polygonum bistorta.* 3. *Ofoglossum*  
*vulgatum.* "*Colubrina* · *dragans* · *edder-*  
 "wort," *Gl.* *Harl.* 3388.

[*Ebpoc* in two glossaries translates *Rumex*,  
 and a very ingenious gentleman has on  
 this gloss founded a derivation of *Dock*  
 from *Ebpoc*. But *Eb* is the usual Saxon  
 for *Aguin*, the Latin *Red-*, *Ret-*, and  
*Re-*; while *Roc* is *belch*, *E-pet-esthai*,  
*E-ruc-tare*, and *Ebpoc* is *food thrown*  
*up from the first stomach of graminivo-*  
*rous animals for rumination*; in Latin,  
*Rumen* (for *ruc-men*). Thus *ruminatio*  
 is *Ebpoc*, *Gl.* *R.* p. 99. *Rumen* is *Ebpoc*,  
*Gl.* *R.* p. 72. We must, therefore, make  
 bold to correct "*Rumex*, *ebpic*," *Gl.* *C.*  
*fol.* 54 b., and "*rumex*, *ebpoc*," *Gl.* *M.M.*  
 p. 162 a., to *Rumen*. *Somners* *Lexicon*  
 in *Ebpcebpoc* wants separating into  
*Ebpce*, *Ebpoc*, and the sense is *Cud*, not  
 "*Deawlap*," but *Edpoc* is *food brought*  
*up to be chewed*, *Cud*, *cubu*, is the same  
 when chewed.]

*Epelaste*, gen. -an, fem., *everlasting*, *gna-*  
*phalium.* Also *cudweped.* *Lb.* I. i. 7,  
 xxxii. 4, xlvii. 3; *II.* lvi. 2, lxxv. 1;  
*Lacn.* 1.

*Epic*, neut., *ivy*, for *Irig*, *Lacn.* 18, or  
*marshwort*, *heliosciadium nodiflorum*, the  
 German *Eppich*; *Sium nodiflorum* of  
 Linné. *Æder Icones Plantarum*, vol. 2.

*Epyppesapn*, *Eopyppesapn*, neut., *polypody*,  
*polypodium vulgare.* *Hb.* lxxxvi.; C.D.  
 1235; *Lb.* I. xii.<sup>a</sup> xv. 2, xvii. 3, xxxviii.  
 10, lix. lx. 4, lxiii. lxxxvii.; *II.* li. 3, 4;  
*III.* xlvii.; *Lacn.* 18, 81, 112, 115.

*Chheolope*, *Heahheolope*, gen. -an, fem.?,  
*olecampane*, *inula helenium.* *Gl.* vol. II.

*Elebeam*, gen. -ta, masc., *olive tree*, *olea*  
*Europæa.* *Gl.* *R.* p. 47; *Lb.* I. xxxvi.  
 xxxviii. 1. It is remarkable that this  
 tree, which is cultivated only on the  
 Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam styb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a coteremporary deed. "Up to ðam ealban elebeame. or ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam. or ðan elebeam," C.D. 1198. 'EAda.

Elehtpe, Eluhtpe, Calehtpe, gen. an, *lupin*, *lupinus albus*. Hb. xlv. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Læc. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. *Θέπος*.

Eleleas, gen. -es, neut., *oleaster?* Læc. 19.

Ellebopus, *hellebore*. *Διδ.* 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xlii. in error, confusing *Sambucus* and *Σαμψύκος*; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. i. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Læc. 9. Ellenpund, 19, 80; *Διδ.* 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder, or standing by itself*, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. 'Acrh.

Ellen, adj., *elder, sambucus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpyrt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; *Διδ.* 62. *Χαμαιδερν*.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii. 11, xlvii. 1, lvi.; III. xxxix. *Πτελέα*.

Enneleac, Æenneleac, *onion, allium caepe*.

Gl. R. p. 40; Gl. Enne represents unio. and the word is half Latin.

Copolan, Læc. 40.

Eorophnotu, Erefpnotu, also -te, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxxiii. xxxi. 7,

xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii.

1, 2; II. liii.; III. viii. xii. 2, xiv. 2,

xxvi. xlviii. lxiii. lxvii.; Læc. 4, 12,

29, 89, 111. The name "boarthroat,"

describes the bristles of the plant. Cnicus

acaulis might serve as a substitute. So

bear cheek, brankursine (Gl. Harl. 3388)

is the Italian *acanthus mollis*, and it has

a bastard brother, *heracleum spondy-*

*lium*.

Eolhxsecg, gen. -es, masc., *sea holly, eryn-*

*gium maritimum*. This plant, frequent

on our shores, is distinctly described by

the words of the runelay (Hickes Gram.

p. 135, somewhat amended by Grein,

Bibliothek der Angelsächsischen Poesie,

vol. 2. p. 352).

Eolhxsecg eapb hæpþ

ortuþ on renue.

pexeð on pæpue.

punbaþ gþumme.

blode þpenneð

beopna gehpýlcne.

ðe hum ænigne

onrenþ gebed.

*Hollysedge hath its dwelling oftenest in a*

*marsh, it waxeth in water, woundeth fear-*

*fully, burneth with blood, that is, draws*

*blood and pains, everyone of men, who to it*

*offers any handling.* With the *eryngium*

*campestre* I have no personal acquaint-

ance; it is said to be extinct in some

places where it was once found; whether

it is to be included, therefore, I know not.

"Carices ecpkxjrecbr," Gl. Pend. p.

149 a., that is, *ecokxreccar*, somebody's

error for *eolhxsecg*. "Papilus eolug-

"fecg," Gl. Cleop. fol. 74 b. *Papilus*

**Colhxsecg—cont.**

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius slugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holly, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. *Ἡρίγγιον*.

Colone, Elene, gen. -an, fem., *elecampane, inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxx. 3; III. xiv. 2, xxvi. xlvii. lxii. lxiii. lxiv. lxxvii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Δδ. 63. *Ἐλάριον*.

Copmeleap. Δδ. 54, 63, for *geopmenleap*, which see.

Copðæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44. Copðgealla, gen. -an, masc., "earthgall," *centaury, erythræa centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. *Κετραόριον*.

Copðinuuz, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyrð, gen. -es, neut., *ground ivy, glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. *Cojðiu*, Δδ. 9.

Copðliuz, camimelos vel cannulea. Gl. Laud. 567. Is it *lousewort, pedicularis*?

Copðmistel, masc., *basil, clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.

Copðnarola, gen. -an, masc., *earth navel, asparagus officinalis*. Hb. xcvi. 1, cxxvi. 2; Lacn. 4, 18, 54. *Ἀσφάραγος*.

Copðnma. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.

Copðvealle, oxylapatium, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew, taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant, humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Δδ. 54. Greek.

## F.

Fane, Fone, Uane, Fanu, *flower de luce, iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabas, Feapes, Feaberries, *gooseberries, from ribes grossularia*. Forby, Gerarde.

Feapn, neut., *fern, filix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. *Ἠρεψ*.

Fenreapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenreapn," Gl. R. 42. *Salvia* being sage.

Þæt macle feapn, *the big fern, aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Fereþfuge, gen. -ean, -ian, fem.?, *feverfue, erythræa centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxx. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. *Κετραόριον*.

Felbmopu, gen. -an, fem., *carrot, daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. *Δαϊκος*.

Feldrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felþpypt, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. Filago, from the initial letters.

Felbuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in felbpypt. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbopop Brädigaco (Lye).

Felbypuma. See Fupma.

Fel terræ, *chlora perfoliata* and *erythraea centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Feltpypt, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia feltpypt," MS. St. Johns, "Oxon., 154. "Pamfligos. flosmus "tapsis barbatus. idem. Gallice. mo. "leigse. Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is *φλόμος*, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.

Fenberry, *vaccinium*. Lyte.

Fendis bltt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.

Fenogrecum, *fenugreek*, *trigonella fenum grecum*. Lb. II. ii. 1, xxii. fenum grecum, II. xxiv. xxxii. *Βουκέρας*.

Fepðpypt, an error for Felbpypt. Lb. I. lxxxvii.

Fepþþopn, an error for Þepeþopn. Benson's Vocab.

Fica peppica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Fiebeam, Fietreop, *figtree*, *figus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Λυκίη*.

Fieþear, gen. -an, fem., *cinqufoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xiv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; *Διδ.* 29; vol. III. p. 292. *Πεντάφυλλον*.

Fieþingre, gen. -an, fem. ?, *five fingers*, *potentilla reptans*. Neumann, Culpeper. *Διδ.* 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45. *Γυδύ πille*. See Ceapþille.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also finule, finuglan, as if fem.; *Fennel*, *Faniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *faniculum vulgare* or *anethum feniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvii. 1, cxix. 1; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. finuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxx. finuglan, lxxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone f. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxx. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxx. lxvi. lxxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. finule, 45, ix. 46, 59, 64, 79, 80, 89, 111; *Διδ.* 66.

Fyps, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þopnar. 7 þa fypnar. 7 þ fæpn. 7 ealle þa peob þe he geryo. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* *Διδ.* 7; Gl. Mone. 323 b. The compound Fypaleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκουθίδες γγρες þerman, where 'Αρκουθίδες are juniper berries. Furze produces no berries.

Flags, *iris* and *gladiolus*. Gl. M.

Fleabane, *pulicaria dysenterica*. Translation of *ψύλλιον*, and assigned to the wrong plant.

Fleax, neut., *Flax*, *linum usitatissimum*. Of ðære eorðan cymeð ðær fleax ðær bið h̄mtef h̄p̄er. P.A. fol. 18 b. Related to *Πλέκειν*, *braid*. *Λινον*.

Fleotpypt. Gl. vol. II. "Fleapyp̄t pari- "rua." Gl. Cleop. fol. 84, for papyrus. With Gerard Fleadooke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with Fleabane in Gl. See Ragwortc.

Foal foot, *tuasilago farfara*. "folfote = "coltys fote." MS. Bodl. 536. From the leaf.

Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.

Fopneter polm. Gl. vol. II.

"Foules tayle cauda pulli." Gl. Laud. 553.

Foxes claze, *arctium lappa*. Gl. vol. II.

Foxes pot, *sparganium simplex*. Gl. vol. II.

Foxes gloja, *fox glove*, *digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, *Cirotecaria* from *χειροθήκη*, *glove*.

Foxtail grass, *alopecurus*. Lyte. Our folk.

Frencissen hnutu, *walnut*. Διδ. 53.

Fugeles bean, *vetch*, *vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.

Fugeles leac, "viumum." Gl. Mone. 322 a.

Fugeles pise, *larkspur*, *delphinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.

Fulbeam, Fulanbeam, *the black alder*, *rhamnus frangula*. Gl. vol. II. "Alneum "fuls tpea." Gl. M.M. 153 b; tpeo?

Fuph pubu, *firwood*. "Pinus." Gl. C. fol. 48 d.

## G.

Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale*, *myrica gale*. Gl. vol. II.

Galbanum, gen. -es, *galbanum*, *gum of the dubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γδαβαρον.

Gallengap, *Galingale*, *cyperus*. Lacn. 12. Κόμειρος.

Galluc, masc., *comfrey*, *symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.

Gapchye, gen. -an, *Agrimony*, *Agrimonia eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.

Gatetpeop, *cornel*, *cornus sanguinea*: a comparison of Gatetypne (under ðypne) makes the reading not doubtful. Lb. I. xxxvi. Κραβία.

Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From *geac*, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel*, *oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.

[Geagxan tpeop. C.D. 650. Read gealgan tpeop, *gallows tree*.]

Geapne, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow*, *Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlviii. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peabe gæpne, *red yarrow*, *Achillea tomentosa*. Lb. III. lxxv.; Lacn. 29. By a gentleman who has tested these names

## Geappe—cont.

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelobpypt, gen. -e, fem., *silverweed, potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptafilon," Gl. Laud. 567. "Eptafilon," Gl. Mone. 321 a; Gl. Cleop. fol. 33 a; Eptasillon (so), Gl. C.

Geopman leap. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; *Δδ.* 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescabpypt, Gescabpypt. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort*. Now in later times there was a Skirewit, or *clearwits*, which commonly glosses *Eruca, rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa*.

Getepyp. The following gloss is contradictory, "Geribulbum .i. getepurt. pa-rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingirep, Gingibep, gen. -fpan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; *Δδ.* 16, 63. *Zryrβepi*.

Gyp, Gyptpeop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Gutpufe, Gyðhpufe, Gippufe, gen. -an, fem., *cockle, agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxv. lxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, *Melasthion*, an African plant, from some resemblance to which cockle got the name githago. Called snæpne pypt, foreign, and from Italy. Lb. II. xxxix.

Grð, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Grðecorn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxxv., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxvii.; Lacn. 10, 20; gluban, 82; *Δδ.* 52, 63; Hb. xliii. lxxx. "Akopos."

Glaes, Lb. I. lxiii., for Cyneglaes. See Næglaes.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloppyp, gen. -e, fem., *lily of the valley, convallaria maialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloppyp," Gl. Mone. 319 b. Apollinaris was otherwise Hyoscyamus, with its capsules for bells; but that was given in Hb. v.

Golbe, *margygold, calendula officinalis*. "Sol-sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *gallium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotpobe, gen. -an, *goatweed, Ego-podium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.



Graēde, pl. -as, masc., *grass, gramen*.  
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu ȝobey man oȝ bæpe ȝrædban dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill. Anblang ȝrædban leagæ.* C.D. 624. *Along the grassy ley, pasture.*

Greaete pȝȝt. Gl. vol. II.; Lb. xlvii. 2. *Βολβός μέγας* occurs in some copies of Dioskorides II. 203. *(see vol. II. 119)*

Grundsopa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.

Grundespylge, -spelge, -spilhe, gen. -an, fem., *Groundsel, senecio vulgaris*. Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii.; II. lxxv. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I, p. 374, 3.

## H.

Hæȝþorn, Hæȝþorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. 'Οξύκανθα.

Dænep, Denep, *hemp, cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίριτος *chamæpitys*, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάρις.

Wild hempe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.

Water hemp, *Eupatorium cannabinum*. Cotgrave and others.

Hænnebelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hænnepol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.

Hæsel, Hiesel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hȝit hæsel, *Wich hazel, ulmus montana*. "Saginus," Gl. R. p. 45; E.B. 1887.

Hæselpȝȝt, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" *"viola purpurea,"* MS. Ashmole, 1431, must be rejected. "Asarop."

Hæpen hnybele, hybele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britanica blinde nettle," MS. Bod. 130. *henephybele*, Gl. Land. 567. For *hemp nettle*?

Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Marica vel brogus," Gl. R. p. 46. 'Ερεκη δένδρον ἐστὶ θαμνῶδες ὁμοιον μυρτῳ, Dioskor. I. 117. *Brogus* is another form of *bruscus*, brushwood. "Merica, Heyde, Unde, Nos volumus" *"bibere nam cara merica movet se."* Gemma Gemmarum. "Brogus hæð," Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.

Hæþþeȝcean pȝre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.

[Hæð þpemel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).

Hæȝocȝȝȝt, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. 'Ιεράκιον?

[Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). *Aristogia* (*Aristolochia rotunda*) Hoelwortele (Gemma gemmarum). These are errors; translations of *Radix cava, fumaria bulbosa*.]

Hampȝȝȝt, gen. -e, fem., *Homewort, sempervivum tectorum*. Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder, In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named heimwurc for heimwurcz. Akin to 'Αειζωον.

**Hamoppypt**, gen. -e, fem., *black hellebore*, *helleborus niger*. Hamop which occurs in Dybhamop can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, *Hemera*, *elleborum*, *gratiana*, *melampodium*, to give us the true key. *Melampodium* is *black hellebore* (Dief.), and *gratiana* may refer to its acceptableness as the *Christmas rose*. "*Hemera gentiana*," in Gl. Hoffm. 6, should be read *gratiana*.

**Hamop**, Omeþ, Amope, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberisa, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

**Hapan hyge**, *Haresfoot trefoil*, *trifolium arvense*. Gl. vol. II.

**Hapanspecel**, -spnecel, *viper's bugloss*, *echium vulgare*. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly ἔχιν.

**Hare ballockes**, *orchids*. "Satyrion," Grete Herball. (1561).

**Harefoot**, *avena*, *genum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som men callþ harefote. he berþ a yelowē floure." Gl. Sloane, 5.

**Hapanpypt**, **Hapepypt**, *lepidium latifolium*? Lb. III. lxi.

Sio lytele hapepypt, *lepidium sativum*? Lb. I. lxi. 1. Read þa lytlan hapanpypt in Lb. I. lxxxviii. Read sio lytele hapepypt in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoma. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "*Collocasia hapepinta*," Gl. R. p. 42; Read *hapepinta*. The *lepidium*, with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

**Hapanpypt**—cont.

"losia," Gl. Laud. 567; the same, corrupt.

**Þapðbeam**, *acer pseudoplatanus*. Gl. vol. II.

**Hapehune**, *Horehound*. Hb. xlv. See Þune.

**Hares lettuce**, *prænanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll" "ybroken dropyth mylk," Gl. Sloane, 135.

**Hart rewe** "cicorea," Gl. Sloane, 5. *Hypericum*, Nemnich.

**Haskewort**, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealspypt.

**Þeahhealeþe**, **Þeahioloþe**, *elecampane*, *inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

**Þealþpubu**, gen. -es, masc., *Halfwood*, *calamintha nepeta*. Gl. vol. II.

**Þealspypt**, *throatwort*, *campanula trachelium*. *Þealspypt epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See *Halspypt*, Gl. vol. II., and *Haskewort* above.

**Þegeclife**, gen. -an, fem., *Hey clivers*, *galium aparine*. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. Γάλλιον.

**Þegehymele**. See *Hymele*.

**Þegeþyfe**, gen. -an, fem., *Heyriffe*, *galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

**Þegþorn**, gen. -es, masc., *Hawthorn*, *crataegus oxyacantha*. See *Hægþorn*. C.D. 107, 1094.

**Þelbe**, gen. -an, fem., *tansey*, *tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; Διδ. 58; Gl. vol. II.

"*Helfringwort consolida media*," Gl. Sloane, 5. The gll. are not agreed as to what is *consolida media*. It is *bugle*, *aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowort*, *spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. *Helfringwort* seems to be *Æþelþengþpypt*.

Deleceay. See Eleceay.

Hemlic, gen. -es, masc., also Dymhce, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -hce, Lb. I. lviii. 1; maso. Lacn. 71; Dymblicæ, Gl. M.M. 155 b; Hymhce cicuta, Gl. C.; -hcan, Lb. I. i. 6. *Kéveior*.

Water hemlock, *cicuta virosa*. Gl. vol.

## II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978;

Douce, 290; Rawl. C. 907.

Hennebelle, Hænebelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὕδς κτάμος.

Heope, a *Hip, Hep* (Cotgr.), seedvessel of *rosa canina*; in French English, a button. "Butunus," Gl. R. p. 40. "Butunus. gallice butun. anglice heuppe," Gl. Sloane, 146.

Heopbpmel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpmel.

Heopban, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptaram" *heopbena*, Gl. Cleop. 65 c. On account of their inflammability.

Heopotbepge, gen. -an, *berries of the buckthorn, bacca rhamnii*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopotbpmel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopotepop. Gl. vol. II.

Heoptelæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quer-eula .i. germaundre or herte cloure. pis erbe . . . . hap a seed lyk to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherd's purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepebenu. Lb. II. lxx. 2. Perhaps a corruption of *ἱερά Βοράνη*.

Higtaper, *Hedgetaper, verbasum thapsus*. Still called *Taper and torches*. See Canbelpypt and Molegn.

Hilpypt, gen. -e, fem., *teucrium polium*. Gl. vol. II; Lacn. 12, 107.

Dymele, Dumele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxxviii.; Lacn. 12.

Copohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 393 b; Lacn. 4. Volubilis maior in the German gll. is Hopfe. See Dief.

Dymele, gen. -an, *Hop trifol, trifolium procumbens*. Hb. lii. Gl. vol. II.

Dmbbepien. See Bpеп.

Dmbbep, *raspberry plant*. See Bpеп.

Dmbhælebe, -heolope, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinus*. Gl. vol. II. To cure a deer; Hb. lxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvi. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxxvii. lxxviii.; Lacn. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, see as follows:—

"De Eupatorio adulterino. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinas tamen fere omnes pro Eupatorio vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellaremus, Eupatorium adulterinum nominare placuit, Germanice Kunigundkraut vocatur et Wasserdost; Gallice Eupatoire bastard ou aquatic ou Eupatoire des Arabes, ab origani similitudine et quod iuxta aquas proveniat. Aliis Hirtzenklee (hartclover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. Eupatoire bastard, bastard agrimony, water agrimony, water hemp. Cotgrave.

Þrþeppyr, gen. -e, fem.; 1. The greater, *chlora perfoliata*. 2. The lesser, *Erythraea centaureum*. Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.

Þlæbbeppyr, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Þlenopteape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since teap is *destillation*, this must be an error.

Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Þlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth. Lønn (Nemnich). Mr. Thorpe takes it for Land, the linden, which may be right; there is only this one word for a guide.

Þnutbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutbeam, *almond tree, amygdalus communis*. Gl. Dun. Ἀμυγδαλή.

Þoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacn. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Þociht; "on ða hocihtan dic," C.D. 723, to the *mallovy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.

Þocleap, *mallow, malva*. Hocleap interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocley, MS. St. Johns, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Þalihoc?], *hollihock, althea rosea*. "Althea malua · holihocce vel uumaue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Þoc—cont.

c. 506. "Althea · ymalua · holihoc," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latoria habet folia quam malua et al-tius crescit," Gl. Rawl. C. 607, under B.

Þore, gen. -an, fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.

Þrune hope, the same. Vol. III. p. 292.

Seo peabe hope, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Mepsc hope. Lb. I. xxxviii. 5.

Tunhope. Lb. III. lx. The same cultivated.

Hogfennel, *penkedianum officinale*. Ortus sanitatis, etc.

Seo Þole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Þoleg, *Holly*. See Þolen. This form remains in our Holly, in the adjectival Holegn and in Ilugrecg.

Þolen, Þolegn, masc., *Holly, ilex aquifolius*; masc. Se jealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulcitur* seems formed from Holeg. "Acrifolus Holegn," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke hempo 7 hit growes in watry places," MS. Bodl. 536.

Þomoprecg. See Secg. Lb. I. lvi. 2.

Hone sokel, *Honey suckle*: any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.

Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

Horestrong, *peucedanum officinale*, Gerard.  
Horwort, *Hoarwort, filago*. Gl. Arundel,  
42. Three species are known in Eng-  
land. Hoary.

Hopselene, gen. -an, fem., *elecampane*,  
*inula helenium*; the same as Eh-, or  
ðeah -elene. Lacn. 111. "Enula i.  
"horfelne vel enele," MS. Cott. Vitell.  
C. iii. fol. 10 b; Gl. Laud. 567; Gl. R.  
44; Gl. Harl. 978. Gl. St. John, Oxon.  
154, p. 79 b. "Lechis call it helenium,"  
Gl. Douce. 290. The declension hop-  
sellenes, Leech. vol. I. p. 378 is faulty.

"Horsegalle," *Erythraea centaureum*.  
"Centaurea minor," Gl. Sloane, 5;  
perhaps a mispronunciation of Earthgall.  
Horsetail, *hippuris* and *equisetum*. (Bot.).  
"ἵππουρις.

Horspistel, *cichoreum intybus*. "Endyua  
"or endyve," MS. Bodl. 536. "Endive  
"is an herbe þat som men callet hors-  
"pistel," Gl. Douce, 290. Similarly  
MS. Laud. 553, fol. 10.

Horworte, *Hoary wort, filago*, MS. Bodley,  
536; and Filago answers the description,  
"cottony with a pretty silvery aspect,"  
E.B. 2369.

Hounds berry, *solanum nigrum*. "Morella  
"medica Nyghtshade oþer pety morell  
"oþer hound berry," Gl. Sloane, 5, fol.  
38 c. To similar effect MS. Bodl. 536 in  
Morella. "Morella media Anglice morel  
"or houndberie in leuys lyke to dwale  
"but not so myche," Gl. Sloane, 135.

Þræpnes fot, Þræpnes fot, Þræmnes fot,  
masc., *Ravensfoot, ranunculus gramineus*.  
Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.;  
Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi.  
See Rannes fot and Lodewort, which  
defines it as a Ranunculus with a tuber,  
not many tubers; but Hb. x. had already  
named a tubered crowfoot, which pro-  
duces some difficulty. By "Polipedium  
"hþemmes fot," in Gl. Iul. 125 a, and  
Johns, is meant pulli pedium, *pullets foot*.  
Þræpnes leac, *orchis*. "Satyrion," Hb.  
xvi. *Satyrion* = *Habenaria*, if you will.

Þrætele, Þrætelþýrt, *Rattlewort, mede-  
ratylle, rhinanthus crista galli* (yellow),  
and *pedicularis palustris* (red). Lyte,  
p. 595. "Hierobotane," Gl. Mone,  
322 b. "Bobonica hþatele," Gl. Mone,  
319 b. "Bobonaca hrate," Gl. Dun.  
Meddygon Myddfai have Boboniwm, and  
make it a starwort. The name is derived  
from the rattling of the seeds in the  
capsules. (Germandrea, Gl. Sloane, 5;  
MS. Bodl. 536; Gl. Sloane, 1571, that  
is, *Teucrium chamædrys*, a plant of the  
same aspect as *Pedicularis*.)

Þramgealla, *Ramgall, menyanthes trifoliata*.  
Lb. I. lxxv. 1; Hþromgealla, II. liii. See  
Ramgealla.

Þramsas, pl, *Ramsas, allium ursinum*.  
"Acitelum hþamsas cþop," Gl. Cleop.  
fol. 7 c.; Gl. M.M. 153 b; Ramefas,  
Gl. R. p. 40; Gl. Rawl. c. 506;  
Bailey. *Ἀκόρδα*.

Þreob, gen. -es, neut.?, *Reed, arundo*.  
Lb. II. li. 3. Uþpynnebe þpopyns  
hþeobes 7 þisca, Beda. 554, 23. The  
Mæsoḡoðic Raus is neuter; so is the  
German Rohr; the Islandic Hreyr is  
neut. or masc. *Κάλαμος. Δόναξ*.

[Þriðertunge,] *bugloss, lycopsis ur-  
vensis*. "Buglossa reþerne tounge," Gl.  
Sloane, 5. *Βούγλωσσον*.

Hundes epelcan, *berries of the wayfaring  
tree, bacca de viburno opulo*. "Colo-  
"cinthidæ," Gl. Cleop. fol. 17 d. "Jarus  
"amarus i. i. hundes quelke," Gl. Harl.  
3388. See Cþelcan.

Þundes heapob, *snaydragon, antirrhinum  
orontium*. Gl. vol. II. So also calfs  
snoute. *Κυνόκεφάλιον*? *Ἀντίρρινον*.

Þundes miege, gen. -ean, fem., *Hounds mie,  
cynoglossum officinale*, on authority of  
Gerarde, p. 659; Lacn. 79. The plant  
said to be like it seems *atropa bella-  
donna*.

Þundes tunge, gen. -an, fem., *Hounds-  
tongue, cynoglossum officinale*. Gl. vol.  
II.; Lb. I. xxii. 2, lxxii. 2; III. lx.  
*Κυνόγλωσσον*.

Þune, Þaphune, gen. -an, fem., *Horehound*, *marrubium vulgare*. The syllable Þap, *hore*, *hoar*, *hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Lacn. 65 the words are separated, þa hapan hunan. In Hb. ci. 3, hæpe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Lacn. 23, 38, 65, 113; Aðð. 61; Hb. xlv. Þpate hape hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapan hunan refers, Lacn. 65. (See Dioskorid. on Βαλλάρη or Μέλαν πρῶσιον.) Πράσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunfuge, Þunsuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Þpatend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Þpeppe. Gl. vol. II.; Lb. II. lii. 1.

Siðlþeppe, *heliotropium*. Gl. Ashmole. 1431.

Þperþette, Þærþætte, gen. -an, *cucumber*, *cucumis*. Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxv. 2; III. viii. xli. xlvii.; Lacn. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. *Ælvor*.

[Þpitbeam], *White beam*. See Þpring-treop.

Þpitcubu, Þpitceobu, -cuba, gen. hþites cpeodopes, cpubuer, *white cud*, *mastic*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xlii. xxlii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Lacn. 111; Aðð. 55, 57, 63. Μαρίχη. Clemens Alexandrinus cites a poet, Καλ μαρίχην τρώγοντες, of the dandies of his day. Pæd. III. 15.

Þpring treop, *Whitten tree*, *pirus aria*. "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey *Sorbus silvestris*. The *pirus aria* has the under surface of

Þpring treop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viturnum*.

## I.

Iappe. See Geappe.

Irg, gen. Irges, Irges, neut., *Ivy*, *hedera helix*, (Bot.). Lb. I. iii. 7, xxlii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Lacn. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Irgtaro, *ivy tar*, *succus hederae coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Irgseeg. See Colhxseeg.

Ymbglidegold, *calendula officinalis*. "Cim-balaria," Gl. Sloane, 146. Cimbalaria is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold*. The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis. "solsecle. goldewort. idem. ruddis. "holygold," Gl. Harl. 3388, in two hands.

Yne, *onion*, *allium cepæ*. Yna tuncetacen if þ þu sette þinne (so) spyþpan hanb bpa[b]lunga ofep þinne mnoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly*; (If the monk wants to get some onions or to go a gardening). See Enneleac.

Isenheapbe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde Iasia" ("Iacea" nigra," Gl. Laud. 563; Gerarde; Lacn. 4, 29. Many glossaries make the ironhard *verbena*; but the meaning of the word and the occurrence of both in Lacn. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapbe—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyne hard = Bolleweed = *Jasia nigra*;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. "ῥόσμος."

Iuniperus, the juniper, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Cpapenbeam. "Ἀρκευθος."

Ip, Yew. See Eop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

## L.

Lactuca, lettuce. Latin. Διδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. ὀπίδαξ.

Labsap, laserwort, *laserpitium*. Διδ. 11.

Læcypyrr, Ribwort, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Lærep, gen. -e, fem., a bulrush, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, lærep," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Ld. vol. I. p. 382.

Larksfote, *Larkspur*, *delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, gen. -es, masc., the bay, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepege, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -tpeop, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, laver. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, clus, herba.

2. an alliaceous plant, bulbous quivia. 1. Gl. vol. II.; 2. the compounds.

3. Leek, *allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpabeleac, probably leek, *allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapeleac, crow garlic, *allium ursinum*. Gl. vol. II.

Cpopleac, garden garlic, *allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κηπεύδον.

Enneleac, Ænneleac, Ynnleac, Onion, *allium cepæ*. See Yne. Διδ. 13; Gl. Mone. 322 a.; Gl. M.M. 164 a. Κρόμμυον.

Gapleac, Garlic, *allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvii. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1.; III. xli. lx. lxi. lxii.; Lacn. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροδον.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum*. Gl. Rawl. C. 607.

Hptleac, onion, *allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa ptleac," Gl. Laud. 567. Κρόμμυον.

Popleac, leek, *allium porrum*. Lacn. 9. Scgcleac, chive garlic, *allium schanoprasum*. Gl. vol. II.

Sotelec, sweet leek, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leacepse, gen. -an, fem., *erysimum altharia*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtric, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactpocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa geƿeah heo ænne leahtric · þa lytce hi þær 7 hme genam · 7 popgear þ heo hme mib cƿyter pobe tacne gebletƿobe · ac heo hme fƿeclice bæt, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*
- ƿuþu leactric, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus, southistle*, as a lettuce.
- Leapoppyt, gen. -e, fem., *Latherwort, sa-ponaria officinalis*. Gl. vol. II.
- [Leloðpe, *lappathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for Leloðpe, *potentilla anserina*.]
- Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.
- Leomuc. See ðleomoce.
- Leonƿot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. Cpuba leomam. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where cpuba is paw. Not λεωντρονδιον.
- Labania, *frankincense*. Lb. II. lxxv. 5.
- Labeopn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Læc. 18, 19, 21, 22.
- Lychewort, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe hæp leues lyke to vyolet but þe "leue of þis erbe byn more scherpe at þe "ende ƿ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Lilie, gen. -an, *Lily, lilium*. Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Læc. 2, 9, 29, 64. Λελιον.
- Lind, gen. -e, fem., also Linde, gen. -an, fem., *the linden, tilia Europæa*. "Seno vel tilia," Gl. R. 45; *tilia*, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. Linde, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form Lmben. In Islandic and O.H.G. feminine. Φιλίπα.
- Ling, *calhuna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.
- Lingwort, *angelica* (Bailey).
- Linypt, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxx. Alvor.
- Liverwort, *Eupatorium cannabinum*. "Epatica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.
- Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.
- Liðpyt, gen. -e, fem., *dwarf elder, sum-bucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxxv. 5; Læc. 12; Hb. xxix. The *viburnum lantana*, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.
- Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men callip "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See Ramnes fot. Hƿæfnes fot.
- Luyestice, Lubestice, Lubastice, gen. -es, less frequently -an, *Lorage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Læc. 2, 4, 29, 79; Δδ. 60, 63. An importation. Λιγυστικόν.



Lungenpyrit, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort : used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Lurjæb, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The cpop assigned to it is in favour of the interpretation. Gl. vol. II.; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in Æleomoce.

Lustþorn. C.D. 570. See þopn.

## M.

Ŭæþeru, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum. vocatur maderwort, Gl. Harl. 3388.

Felb mæþepe, *field madder, galium*. But glosses rosmarinus, Gl. Brux. 42 a. Ŭæþingc, *mint*. Durham Gospels, meþic, Luke xi. 42.

Þyrt mæþingc, *sweet basil?*, *ocimum basilike?* Læcn. 2.

Maðeðe, Maðoðe, Maðde, gen. -an, fem. 1. *chamomile, anthemis nobilis*. Hb. xxiv.; Gl. vol. II.; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Læcn. 6. Aromatic and tonic. 'Αρθεύς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reaðe maðeþe, *anthemis tinctoria*. Lb. I. lxiv.; III. lii.

VOL. III.

Maðeðe—cont.

Þyrt maðeðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe maðbe, *matricaria chamomilla*. Gl. vol. II.

[Ŭalu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Ŭapulþep, -þup, -þop, gen. -þpe, fem., *Maple, acer campestre*, Gl. R. p. 46. Acerabulus, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ðonne mapulþpe, which, as it is put for mapulþpeop, neuter is a transcribers error. ða peableþan mapulþpe, C.D. 1151, the beating of the bounds having taken place in autumn.

Ŭape, *potentilla*, Gl. vol. II.

Ŭapubie, Mapurie, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Læcn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis*. "Solse—quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Ŭaseþ, a *knotty maple*, occurs probably in Ŭaseþfelb, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Ŭape is *mouse* in titmouse, colmouse.

Mause pee, *orobus*, Gl. Harl. 3388. Errum.

Ŭealpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Ŭepsc mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. "Αλθαία.

Þilbe mealpe, *malva silvestris*. Lb. II. xxiv.—fol. 80 a., as opposed to the official and cultivated sort. Μαλάχη ἀγρία.

Ŭeapsc meapgealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Ŭeapgealla. Gl. vol. II.; Læcn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See *Þpæcele*.

Meobopyrt, Mebeþpyrt, Meobopyrt, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xlv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

Meþbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 185. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. 'Αρραφαζός, 'Αραφαζός, Χρυσόλαχανον; of the last, corruptions are frequent in the gl.

Meþce, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped; vol. I., p. 878, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 63. Meþci, archaic spelling, Gl. M.M. 153 a. Σέλιον.

Stan meþce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Þubu meþce, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Meþgealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxxv. 5; Lacn. 29; as Meþmeþgealla.

Meþesþam, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "mettesþam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Mince, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2; II. vi. 2, viii. xi. xli. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. 'Ηδύσμος.

Mince with white blooms, Lacn. 14, *Ocimum basilicum*? "Sisymbrium - balsamint," Gl. R. 42. *Sweet basil* is balsemkruid in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Bpocmintce, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsamntce, *Horsemint, mentha silvestris*. Lacn. 111. Μίρδα, Μίρθη.

Speapt mntce, *ballota nigra*? Διδ. 52. See Þune.

Myþpe, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myþpe þæt he pær ƿa beablic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxxv. 3, 4, 5. Μόρρα.

Myþra, *myrtle berries, μύρρα*. Διδ. 23.

Minstel, fem. (see Acminstel), English wild basil, *calamintha clinopodium* = *Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is *ἐκμιν*. The ocimastrum of Fuchsins, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says *ἐκμιν* is not *ocimum basilica*, Bot.

Eopðminstel, the same, by way of distinction from Acminstel, Lb. I. xxxvi.

Minstel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξλα.

Minsteltan, "Mistletwig," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "misteilan," Gl. Cleop. fol. 85 d.

Myxenþlance, *Mizenþlant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "For þat "shne is moder of all erbia," Gl. Douce, 290.

*Wolbecpn*, the granular tubers of *saxifraga granulata*, the same as *Sunbecpn*, and the plant itself. Lacn. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

*Wolegn*, mullein, *verbascum thapsus*. "Cal-mum or galmum," Gl. Cleop. fol. 86 b; Gl. M.M. 157 a; Gl. C.; also *Galmilla*, Gl. M.M. 157 a. Fr. gaule is a pole, such as is used for beating down apples (Roquefort, Cotgrave). Calmum is a long stick of wax running from a taper; a stillicidium cereum (Dief.) "Herba liminaria (luminaria) moleyn. felt-wort," Gl. Rawl. C. 506. See *Cambel-pypt* and *Higtaper*. Φλόμος.

*Wopbeam*, gen. -es, masc., mulberry tree, *morus nigra*, Μορέα. But as the sense of mora was sometimes extended to blackberries, this word is loosely *bramble*, *rubus fruticosus*. "Morus vel rubus," Gl. R. p. 46. Μορέα.

*Woppeçç*, the same as *Seçç*, which see. Διδ. 65.

*Wopu*, gen. an, fem. 1. A root, radix. Lb. I. liv.; III. xii. 1, xli. five times, lxiv.

2. Carrot, *daucus cariota*. Lb. I. xviii.; II. xxviii.

Englisc mopu, *parsnep*, *pastinaca sativa*. Gl. vol. II.

Ƴylife mopu, carrot, *daucus cariota*.

Gl. vol. II. Ƴealmopu, Lb. I. xlvii. 3.

Ƴealmopa, Ƴalbmopa, Gl. R. pp. 42, 43.

*Woppypt*, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See *Sundew*.

Seo smale moppypt, *drosera rotundifolia*. Lb. I. lviii. 1.

*Wueçpypt*, gen. -e, fem., *Artemisia*. Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The second, Hb. xii., is grown in our gardens as *tarragon*, a word which, like *epagante*, *tagante*, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λευρόφυλλος, whatever the editors of *Dioskorides* may

*Mueçpypt*—cont.

hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 8, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 8, lxxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. 'Απρεμιόλα.

*Wuppa*, *Wypa*, gen. -an, fem., cicely, *myrrhis odorata*. Lb. I. i. 2; Lacn. 6, 12. Μυρρίς.

*Wus*, mouse.

[*Wus eape*], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978. "Auricola muris prona habet foliis et multa. aliquantulum pilosa. Idem est quod mouser," Gl. Harl. 8388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobuz," Gl. Laud. 553. "Οροβος.

Mouse tayle, *little stone cropps*, *sedum*. Turner (black letter).

## N.

*Næbeppypt*, gen. -e, fem., *adderwort*, *polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. *Bugloss*, *echium vulgare*. "Dra-gauncia addyrworthe ys an erbe þ som manne callip dragans oþer serpentary þis erbe is like to be colour of an nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

*Næglae*. Lb. I. xli. for *Cunæglærre*. The Saxons cut off initial syllables of foreign words, as *Buceop*, *Womaca*.

*Næp*, masc., rape, *brassica napus*. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Lacn. 12, 52; Διδ. 10, 61. An importation, for "Nap silvatica pulbe næp," Gl. R. p. 44, is a mere translation.

Napb, gen. -es, Νάπος, *valerian*. Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eap translates *spica*, which is now in this plant spike.

Nepce, Nefce, gen. -an, fem.?, *nepeta cattaria*. Hb. cxv.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Netele, worse Netel, gen. -an, fem., *nettle, urtica*. Hb. cxvi. 3, clxxviii.; Quad. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxi.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blunbe netele, *blind nettle, archangel; galeobdolon luteum* (yellow), and *lamiu album* (white). E.B. 768. "Archangelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica blind netele flores habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle, galeopsis tetrahit*. "Canbasia doum nethele," Gl. Laud. 553.

Seo mucle poppiz netele, seo gneate netele, *the big nettle, urtica dioica*. Lb. I. xlvii. xxxvi.

Seo Reabe netele, *red nettle, lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle, urtica urens*. Lb. I. xxvi.

Nihracabu, -ba [for -sceabu? and fem.? Cf. pyleape, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus vel uva lupina nihtreaba," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and uva lupina is *A. belladonna*.

Noeblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort, Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

## O.

Oke appell, *oak apple, galla*. Gl. Harl. 3388. Κηκίς.

Oleastrum þ ír pilbe elebeam, *oleaster, that is, wild olive tree*, Lb. I. xxxvii. 2. Olijatrum, *alexanders, smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰπποστόλιον. Whether the moderns in writing olus atrum, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *dock, rumex*. Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Δάκτωρ.

Fen omppe, *water dock, rumex aquaticus = hydrolapathum*. Lb. I. xxxix. 3.

Sunð omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeb, Gl. vol. II.

Ontpe, Antpe, gen. -an, *radish?, raphanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.

Opensep, *medlar, fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπυλον.

Oportane, *artemisia abrotanon*. Lacn. 29. See Appotane. 'Αβρότανον.

Orfgebrðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Opþane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.

Oxeve; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip, primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnalib, neut., *oxheal*, *helleborus fatidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into the cares of Oxen, Sheepe or other cattell, helpeth the same against the disease of the lungs, as Plinie and Columella writeth, for it draweth all the corruption and grieve of the lungs into the cares. And in the time of pestilence, if one put this roote into the bodies of any, it draweth to that part all the corruption and venomous infection of the bodie. Therefore assoone as any strange or sodden grieve taketh the cattell, the people of the country do put it straight waies into some part of a beast, whereas it may do least hurt, and within short space all the grieve will come to that place, and by that means the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, to cut the Dewlap of an Ox or Cow, into which they put *Helleboraster*, by which an Issue is made which causes ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

## P.

Palm, *Palmtreop*, *the palm*. Gl. R. p. 46. *Φαίλιξ*.

Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. *Κήρυκος*?

Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.

Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xliv.

Pepsoc, gen. -es, *a peach*, *malum persicum*. Lacn. 89. Persogge, Διδ. 31.

Pepsocetreoy, *a peach tree*, *persica vulgaris*. Gl. R. 46. *Ι.ε.ρ.έα*.

Petepsalie, *Petop*-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. *Πετροσέλιων*.

Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. *Ἄπορ*.

Pintreoy, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. *Πεύκη*? *Πέρβα*?

Pmhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. *Πινύς*. *Pintpypenum hnutum*, Hb. cxxxiv. 2.

Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).

Pipop, Pipep, Blac pipop, gen. -es, *pepper*, *piper*, *Πέπερι*, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.

Lang pipop, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.

Pypetpe, *Pepetpeo*, *Pepetpo*. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. *Παρθένιον*.

Ppyge, Ppyge, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Ppygtun, C.D. 129, and several Pirtons. *Ἄπιος*.

Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. cxl. 1, 2, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. *Πιός*.

Plumtreoy, gen. -es, neut., *plum tree*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumleba, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. *Κοκκυμυλία*.

Pollegie, Pollene, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Δδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. ΒΑηχέ, Γλήχων.

Popell = cokell. Gl. Harl. 3388, in *Nigella*, etc.

Popis, poppy, *papaver*: understand *þyr* popis, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.

Baso popis, scarlet poppy, *papaver rhæas*. Gl. Brux. 40 a.

Pop, gen., *Poppes*, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Ππόρον.

Pputene, *artemisia abrotanum*. Lb. II. xxxiii. 'Αβρότανον.

Þryet, gen. -es, *privet*, *ligustrum vulgare*. See *Þryetes globan*, Chron. 755, and *Privet* five miles N.W. Petersfield. Hardly Κήλαστρος.

## R.

Rædic, Hwædic, gen. -es, masc., *radish*, *rhapanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlviii. lvii.; Lacn. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ραφανίς.

Ragu, Rage, *lichen*, Δειχην. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Bepcþago, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa*. "Ragworte" oþer flyfo berthe yelowæ flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis*. Lyte, p. 249.

Ramejan, *ramsoms*, *allium ursinum*. See Þpamsan.

Ramgealla, Þpamgealla, Gl. vol. II, *menyanthes trifoliata*. Lb. I. li. lxv. 1.

Ramnes fot, *ravenafoot*, *ranunculus gramineus*, and *acris*. For Þpæmnes fot. See *Lodeworte*, where Gl. Sloane should have corvi pes. "Apium emoroidarum" (which is *pilewort*, *R. ficaria*) vel pes "corui. idem. ramys fote," Gl. Harl. 3388. Βαρύχιον.

Ratele, Medratele. See Þpætele. Quercula in gl. is Χαμαίδρις.

Reob. See Þpeob, reed.

Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xcvi. 1; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. 'Αρνόβλωσσον.

Ryben. Gl. vol. II.

Ryge, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pyga, Gl. M.M. 162 b; ryge, Gl. C. fol. 57 a; Gl. Land. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., *pixena*, *picca*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *juncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where *pusc* is in the St. Johns copy; *pixum*, Exod. ii. 5; *picca*, Lb. II. xxxii.; *earixena*, Δδ. 52; *Risc*, Gl. R. p. 42; *pæsc*, Gl. C. fol. 47 b; *Æpisc*, Gl. R. p. 42; *Eapisc*, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, *Rodes*, *calendula officinalis*, *marygold*. "Solsequium Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in *Calendula*.

Romanæc þunb, *cinnamon*. Ld. vol. I. p. 376. 4.

Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ρόσον.

Rowan tree, the service tree, *sorbus* or *pirus aucuparia*. See Synpe. Islandic Reynir, Ræynir; Dan. Rønne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynirum nokkvorn. Eodem momento ad ripam delatus, locum nactus est sorbis obsitum, etc. Snorra Edda. Skaldskaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Rube, gen. -an, *rue*, *ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xlv. xlvii., twice, li. 3, thrice, lv. 2, lxx. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Δδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxi. 5; cxxxi. 2, clii. 1, where it translates πηγανον, clxxx.; Ld. vol. I. p. 374, 3. Πηγανον.

Rubmoln, water pepper, *polygonum hydro-piper*. Gl. vol. II.

## S

Sæppe, the spruce fir, *abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. 'Ελδρη?

Sæpaup, seaweed, *fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæpepie, Suðepige, gen. -an, fem., *savory*, *satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Sajne, Sajnæ, Sabina, Sajene, Saune, gen. -an, *savine*, *iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxx. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Δδ. 15. Βραβύς.

Safran, saffron. See Croph. Δδ. 23.

Salue, Sealnie, gen. -an, *sage*, *salvia*. Hb. clii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxx. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Δδ. 63. An importation. 'Ελε-λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalbhyyllas vel sonbhyyllas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Seelb-hyyelas, *fruteta*, *thickets*, occurs in G.D. See Gl. M.M. 153 b, and Seelban cþunble in HID. fol. 16 a.]

Scamonia, *scammony*, *succus induratus convolvuli scamoniæ*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Schokke, *brankursine*, *acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket*, *eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, sea holly, *eryngium maritimum*. Gl. Sloane, 5. Sea pistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se nildis (so) folia multa" "et fissa habet, florem indum et subru-" "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., the *sallow*, *salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Olovñ.

Read seal, red *sallow*, *salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See Scrubgrass and Scaja in Gl. Dun.

Secg, gen. -es, masc. and neut., *sedge*, *carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxreog, which see. It shews secg and carex to have different limits.

Secg—*cont.*

Domopprecg, "hammer sedge." See Hamoppyr, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge. Δδ. 65.

Reað secg, "red sedge," Lb. I. xxxix. 3.

Selfæte, Gl. vol. II. "felbeza senecion," Gl. Hoffm. 24.

Senep, Senop, Sinop, gen. -es, masc., mustard, sinapi. Lb. I. i. 8, 12; masc., II. vi. 1, vii.; Δδ. 10, 16; Gl. R. p. 43. Nāru, Σίραρι.

Seoronleafe, tormentilla. Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis*. See Oxnalib. "Elleborus albus," Gl. Rawl. C. 506.

Sibepape, zedoary, the root of *kampferia rotunda*. Lacn. 4, among foreign drugs.

Sigelþeoppra, -re, gen. -an, masc. and fem.; if the later English idea were the same as the earlier, this would be the marygold. From Solsequium the French have Soulsi, the marigold, and soulsi aquatique, lysi-machia. Marygold has also the "round seed." A yellow flower seems agreed on in the earliest gl. Hb. I. cxxxvii.; Gl. vol. II.; Lb. I. cxxxviii. 7, fem., xlv. 2; III. viii., masc., xxxii. xxxiii. 1; Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. -an, rye, *secale cereale*. Lb. I. liv.

Sigsonte, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the MS. = Sealh?

Sylfhele, *selfheal*, *sanicula*, Gl. Dun., Bailey. Prunella in modern books.

Sinþulle, gen. -an, houseleek, *sempervivum tectorum*, also *sedum*. Gl. vol. II. cxv.; Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii. lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., *singreen*, *sedum*. Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2, xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6, xl. xlv. 2, lxxiv.; III. lx. An ælǣuov.

Syppe, gen. -an, fem., Syppteop, the service tree, Lat. *sorbus*, *pirus domestica*, Bot., very rare in England, and *pirus aucuparia*, Bot., very common. C.D. 118; C.D. vol. III. p. 379; C.D. 1134; C.D. vol. VI. p. 234; H.A.B. vol. I. p. 98.

The Bot. affix the name of "true service tree" to the *pirus domestica* only. Yet our best authority, the founder, after the wort gatherers, of this science, Theofrastus, speaks expressly of "Oa" which have the fruit round, as in *pirus*, or rather *sorbus aucuparia*. "They differ," says he, "in the fruits; some produce a round, some a prolonged, some an egg shaped fruit." Thus his definition is not limited to the *pirus* or *sorbus domestica*, but includes the *aucuparia*. At the same time he excludes the *pirus aria*, *P. terminalis*, and any other such by his strict description of the leaf. The "Oa" whether male or female has a leaf with "the leafstalk long and sinew like; the leaflets spring in rows from the sides of the leafstalk, like fins, so that the leaf being one, it has lobes divided down to the leafstalk; moreover the several leaflets are distant from each other a somewhat considerable distance; and the tree sheds its leaves not partially, but the whole finny series at once." . . . "All have, at the extremity of the leafstalk, one odd leaflet, so that the whole number of leaflets makes an odd number." Theof. ed. Schneider, p. .

By these words this author draws a distinction between the service and pear families, which modern observers have overruled. Yet it is clear, that by ancient authorities, the *rowan tree* was a *service tree*, as well as the rare *pirus domestica*, and the whitten tree was not.

[Sussas, C.D. 406. = vol. VI. p. 232, not to be confounded with the Susca of the gl., which is chisel.]

Sipapbes pyppe, *siwards wort*, *sanicula Europæa*. Ld. vol. III. p. 4, note.



Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise *the blackthorn*, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slagð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" ([im]maturarum, greneslane wose" (þpenpa slana pos).

Slapje, Slapuge, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.

Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.

Slrce, *cyclamen hederifolium*. Hb. xviii., etc.

Smepungpypt, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cpupa," Gl. Iul. fol. 125 a, and St. Johns. See the following.

Smepopypt, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvii.; Gl. vol. II.

2. "*Mercurialis*," Gl. vol. II. Add Smerdok mercurialis, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Smðstpeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus*. Gl. Harl. 978.

Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. See Sigilþeopja. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.

Sparu;we tonke, *sparrow tongue*, *polygnum aviculare*. "Centodium" for Centitinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.

Spekuel. "Meum in duch Bearwurtz. I "never sawe this herbe in Englande

Spekuel—cont.

"sauynge once at saynte Oswaldes, "where as the inhabiten called it spek-uel." Turner.

Spepepypt, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means *sagittaria*, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium*. Hb. xvii.; Gl. vol. II.

Spewing wort, *asarum Europæum*. Gl. Arundel, 42.

Sppacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporekenhout (Dodoens).

Stæþpypt, *statice*. Gl. vol. II.

Stancpop. gen. -es, *stonecrop*, "*stone wort*," *sedum*. All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, Standweks, *orchids*. "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturation.

Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo-"mon." MS. Bodl. 536.

Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.

Sticwort, *stichwort*, *stellaria*. See Æpel-repðungpypt, Gl. vol. II.

Stume, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Urtica* is the same thing as *Vstica*, and the Bot. call it *Urtica urens*.

Striðe, *nettle*, Lacn. 45; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Strælpypst, doubtful. Gl. vol. II.; Lb. I. xxxviii. 9.

Stræapbeþian, *strawberries*, sometimes put, Lacn. 2, for the plant *Stræapbeþian* pise, *Fragaria vesca*. Hb. xxxviii.; Gl. Harl. 3388; Lb. III. xli. lxiii.; Lacn. 4, 14, 29.

Stubwert, *oxalis acetosella*. "Alleluia. "panis cuculi. i. wodesure. i. stubwert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135; Gl. Harl. 3840.

Sugeþistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.

Sunbecorn, gen. -es, neut., *saxifraga granulata*. Hb. xcix.; Lb. III. xx. lvi.; Lacn. 18; Gl. vol. II.; Gl. R. p. 41.

Sunbeap, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.

Sunnan corn, *gromel*, *lithospermum officinale*. Hb. clxxx., with additions to vol. I. *Milium solis*.

[Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture *Oryza sum tpeop*].

Supe, gen. -an, fem., *sorrel*, *rumex acetosa*. Boys are familiar with its sourness. Also *oralis*. Lb. I. xliv. lviii. 2; II. li. 3.

Geaces supe, *laccasupe*, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39; Lb. I. xliv. 2; III. xlviii.

Wannes supe, *rumex acetosa*. Lb. I. li. *Faba supe*, *oxalis a*. Gl. M.

Supeþne þund, *cinnamon*. Gl. Dun. *Kivd-muor*.

Supeþne þubu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv.; MS. St. Johns, Oxon. 154; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139; Gl. Mone. 321 a; *Διδ.* 19, 66. *Múgn*.

Spaþe pypst, unknown. Gl. vol. II.

Spegles æppel, *beetle nut*? Gl. vol. II.; add. Lb. II. lxx. 5; III. ii. 4, 6, xiv. 1;

Spegles æppel—*cont.*

*Διδ.* 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves *φύλλα*, of the *piper betle*, are chewed in India.

Swines fennel, *hogweed*, *peucedanum officinale*. Gl. Laud. 553. *Πευκίδανον* or -os.

Swines grass. 1. *Quitch*, *tritium repens*. MS. Bodl. 130. 2. *Knotgrass*, *polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort*, *coronopus ruellii*. E.B. 1660.

Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

## T.

Tæsel, Tæal, *teazle*, *dipsacus*. If under cultivation, *D. fullonum*. *Δίψακος*.

*Fulbe tæsel*, } *Dipsacus silvestris*.  
*Fulþes tæsel*, } Hb. clvi.; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tepeþintina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine*, *chelidonium majus*. Gl. M., MS. Bodl. 536; Gl. Harl. 3388; Gl. Laud, 553; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.

Thryft, *sedum*. Turner (black letter).

Todeflax, *toad flax*, *linaria*. Lyte, Cotgrave, &c. Todwede as *centaurea jacea*, in Gl. Harl. 3388, is perhaps an error.

Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.

[Tpalta. MS. Cot. Iul. A. 11, fol. 126 a; printed twaltiga in Wright's Glossaries. Read *palmta* from the St. Johns copy].

Tunglanspypst, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuningspypt. See Tungulnpypt. Lb. I. xxviii.

Tunsingpypt. See Tungulnpypt. Hb. cxl.

[Tylæare, Tylblæde,] *twayblade, orchis bifolia*, against Gl. Dun.

## U.

Uman. Lb. II. lvi. 1. Read hunan?

Uvovotpæbbe, *waytrodden, polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde, reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, yew. MS. St. Johns, Oxon. 154. See Cop.

## V.

Valeriana, gen. -an, *allheal, valerian*. Lacn. 4; Δδ. 63.

Vica peruca, *periwinkle, vinca*. Lacn. 29. See Fica.

Vulago, *asarabacca, asarum Europæum*. Δδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 8388; Gl. Sloane, 664. 'Ασάρον.

## W.

Wab, gen. -es, neut., *woad, isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Wæad, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Waað fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. 'Ισάρις.

Wæcepypt, *waterwort, callitriche verna?* Hb. xlviii. Callitricum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Wælmopu. See Mopu.

Wælpyppt, Wælpyppt, gen. -e, fem., *dwarf-elder, sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Lacn. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpypt, *elderwort*, as a synonym.

Wæbe berge, "*madberry, veratrum album*. Hb. cxl. Στρήχνος μαδικός of Dioskorides. "Elleborus, poebe berge," Gl. C. "Helleborus .i. yediberige," Gl. Laud. 567, so.

Wægbæbe, gen. -an, fem., *waybroad, plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Δδ. 15, 19, 66. 'Αρνόγλωσσον.

See pure wægbæbe, *the rough waybroad, plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

See smeþe wægbæbe, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Wenpypt is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See cluphtce p., *the bulbed wewort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluphtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

*Ʒenpȳȳt*—*cont.*

Seo *cneohƿte* *penpȳȳt*, "*the kneed wenwort*," probably *coronopus ruellii* or *wartwort*; covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo *smale penpȳȳt*, Lacn. 40.

*Ʒeoce*, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss *Papyrus peoce* has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: "Omnes lampades ecclesie implevit aqua, atque ex more in medio papyrum posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil.* So *papyrus* means *wick*, *peoce*. And "flag" or *rush* also the paper made of it," is a puerile error].

*Ʒeoðobend*, *withywind*, *convolvulus*. Lb. III. viii. See *Ʒububend*.

*ƷerƷulu*, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called *Varrjus*, in *Halliwell Wharre*.

*Ʒernmob*, *Ʒernemob*, *Ʒernmob*, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se *hapa p.*, *the hoary wormwood*, Lacn. 43; *Ʒernmob*, 71, 72, 77, 111; *Δδ.* 27, 52, 57, 60, 63. An importation. 'Αψίνθιον.

*Ʒernmob*—*cont.*

Se *Ʒula Ʒernmob*, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

*Suðerne Ʒernmob*. See above.

*Weyhore*, *filago*. Gl. Sloane, 5, fol. 5 b.

*Ʒilbe næp*, *nep*, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

*Wilding tree*, *malus silvestris*, Lat. *Gerarde*.

*Ʒilg*. *Ʒelig*, gen., *peliges*, *pelies*, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. I. p. 220; masc. C.D. 655. 'Ιρία.

*Ʒyllecæppe*, see Gl. vol. II., but overrule these testimonies. See *Cæpse*.

*Ʒunbelscreap*, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

*Ʒingeapb*, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

*Blac Ʒingeapb*, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [*ἀμπελος μέλαινα*]. Gl. R. p. 39.

*Ʒilbe Ʒingeapb*, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

*HƷit Ʒilbe Ʒingeapb*, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [*ἀμπελος λευκή*, Græce], Gl. R. p. 39.

*Ʒintreop*, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἀμπελος.

*Ʒip*, *Ʒintreop*, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; *Ʒip* with accent, fol. 82 a; *uup*, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. *ƷipƷumb*, Lacn. 12, 29. Μύρτος.

*Ʒyrmpȳȳt*, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii; III. ii. 5.

*Ʒistle*, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*musam*" "*meditatis avena*."

## Fistle—cont.

Ƴubu pistle, hpistle, a hemlock stem, *cicuta caulis*. Ƴobe p. cicuta, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. *Σίπρυξ*.

Ƴitmares pyp̄t. Gl. vol. II.

Ƴiðe-, Ƴiðopmbe, gen. -an, withywind, *convolvulus*. Gl. vol. II. Ƴiðpmbē, Gl. R. p. 46. Caprifolium, weþerwynde, Gl. M.

Ƴiðg, gen., piðies, masc., a withy, *salix*. Lb. I xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. *ἵρις*.

Wodebrone, woodbrown, bugle, *aiuga reptans*. Gl. M.; Gl. Harl. 3388.

Woderoue, woodruff, *asperula odorata*. "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, woodsour, *oxalis acetosella*. "Panis cuculi," Gl. M. Lyte.

Wolde, *reseda luteola*. "Lucia. flores" "habet croceos," Gl. Harl. 3388.

[Ƴoc̄tpeop, C.D. 595, for pohe tpeop, crooked tree.]

Ƴpætte, gen. -es, crosswort, *galium cruciatum*. Gl. vol. II.

Ƴuba, gen. es, masc., wood. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

Suðepne pubu, southern wood, *artemisia abrotanum*. Gl. R. p. 44. *Ἀβρόταρον*.

Ƴububēnð, gen. -es, masc. -binde, gen. -an, fem., woodbind. Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42. Caprifolium, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the "sweet honeysuckle gently entwist." Mids. N.D., Act. iv. 1, 46.

Ƴubupille. See Cep̄pille.

Ƴubu lectric, masc., wood lettuce, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Ƴubupore, hpore, gen. -an, *asfodelus ramosus*. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xlv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. *Ἀσφόδελος*.

## Ƴubupore, hpore—cont.

2. Woodruff, *asperula odorata*. Gl. vol. II. See Woderoue.

Ƴubupose, woodrose, *rosa canina*. Gl. vol. II.

Ƴubupeaxe, gen. -an, woodwaxen, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where pubupeax is truly printed as in MS. Lacn. 29, which see, 40, peobnp. 41, 43.

Ƴubu þistel, wood thistle, *cnicus lanceolatus*. Hb. cxi.

Ƴulres camb, wolfs comb, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se byaba pulres camb, glosses Camemelon alba, Gl. Brux. 41 a; it is probably *fullers teazle*, *dipsacus fullonum*.

Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. *Παρδῆν* is not the exact idea, but *βδέν*.

Ƴulres tæsl, wolfs teazle, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word tceop̄. See Quad. viii. 8. The teazle is doubtless meant.

Ƴupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice" "pypman," fol. 95 a.

Felt̄pupma, "origanum," Gl. Cleop. fol. 71 c, for felb-.

Ƴupmille, Ƴupmele, "origanum uupmille." Gl. M.M. 160 a; Lye; Gl. Laud. 567.

## p.

peop̄pyp̄t, þyop̄pyp̄t, ploughmans spike-nard, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

þyp̄ne, gen. -an, fem., a thornbush, *dumus*. Seo blace þyp̄ne, the blackthorn, sloethorn. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

## pypne—cont.

Gatēpypne, *the cornel, cornus sanguinea*.  
The same as Gatēpneop. The same  
being described as a tree and a thorn,  
though it be not spiny. Gatentree is  
Cornus we are told by Miss Anne Pratt.  
pistel, pistil, gen., pistles, *thistle, carduus*  
*nicus*.

Milk thistell, Gl. Harl. 3888, under  
*Lactuca agrestis*. *Sonchus oleraceus*.

Se sceappe pistel, *the sharp thistle*.  
Lb. III. xii.

ƿudu pistel, any sort wild. Lb. III.  
lxx. 2; Lacn. 39.

ƿulpes pistel, perhaps as ƿulpes tæsl.  
MS. Laud. 553.

ƿurepistel, ƿupistel, *sow thistle, son-*  
*chus oleraceus*. "Lactuca," Gl. Cleop.  
fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb.  
III. viii.

ƿopn, gen. —es, masc., *a thorn*. 1 *Spina*,  
*aculeus*. 2. *Planta spinosa*, quod et  
laxius quam hodie dicebatur. Gl. R. p.  
48.

Appelðopn, *the crab tree, pirus malus*,  
though not spiny; "lignum pomiferum,"  
C.D. 460.

Blac ðopn. See Slahðopn.

ðægðopn. See H.

Lusðopn, *the spindle tree, euonymus*  
*Europæus*, though not spiny. Luizen-  
boom in Dutch (Nemnich). C.D. 570.

ƿeoce ðopn, *a wick elm not grown*  
*beyond a bush, ulmus montana in arborem*  
*non erecta*. C.D. 1265, etc.

ƿereðopn, ƿepanðopn, gen. —es, masc.,  
*buckthorn, rhamnus cathartica*. Ramnus  
ðeoƿeðopn, Gl. C. fol. 52 d; theban

## ƿopn—cont.

thopn, Gl. M.M. 162 a; thethora, Gl.  
Harl. 3888; Gl. vol. II.; Lb. III. viii.  
lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium*,  
because the stems grow through the  
leaves.

ƿpuleƿe, *a trefoil, trifolium*. Gl. R. p. 39.

ƿung, pl. —as, masc. 1. *Any poisonous*  
*plant*. 2. *Wolfbane, aconitum*. Gl.  
M.M. 153 a; Gl. R. p. 43; Gl. Cleop.  
fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone  
mclan þung, lxxxvii.; II. li. 2; III.  
xxvi. xxxix. 2. The frequent gloss Coxa  
is an error for Toxa, which stands for  
Toxicum, *poison*. 'Ακόνιτιον.

ƿunopclæƿne, gen. —an, fem., *thunder clover*.  
Gl. vol. II.; Lacn. 2; Leechd. vol. I.  
p. 374, 1.

ƿunoppypn, *thunder wort, sempervivum*  
*tectorum*. Gl. vol. II.; Lb. I. xlvii. 2.

[ƿup or ƿun, Gl. Cleop. 82 b, *rubus*, an  
error for ƿopn, or ƿypne.]

## 3.

ƿekysters, *itchers, orchids*. MS. Bodl.  
178, 536; Gl. Arundel, 42. Satyrion,  
Gl. Sloane, 5, fol. 50 d. Cf. *Sarruplaeis*.  
Set down for Arum maculatum in Gl.  
Rawl. C. 506, under I. So by one hand  
in Gl. Harl. 3888, under *Pes vitali*; but  
also under *Saturion*, "vekesters."

ƿek pintel. Gl. Sloane, 5. See Cuckoo  
pint.

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## **GLOSSARY.**

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# GLOSSARY.

## A.

- Aægemoce**, *egg mixture*, "Ogastrum," for **Æggemaŋ**, Lacn. 48. Ogastrum seems to be egg-astrum.
- Abepn**, **Abepēð** interprets *astutus, callidus*, Ld. vol. III. pp. 186, 188, 192.
- Acoþman**, præter -obe, part. p. -ob, *recover, e morbo consergere*. Ld. III. p. 184.
- Æþpe**, Gl. vol. II.; add. Lb. II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. geotend æþpe, accusative, may be neuter, or the vowel in geotende may have been dropped.
- Ægeþfelman**, fem., *film of an egg, membrana vitellum complectens*. Lb. I. xi. See **Filmen**.
- Ægmopan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. Διδ. 23. See **Mopu**, root, fem.
- Ægancundes**, adv., *oppositingly, adversus*. Lacn. 45.
- Æpn**, neut., plur. **Æpenu**, *a house, chamber, domicilium, camera*. Lacn. 68, 75, in which latter æpnu pyxð seems a probable correction. **Æt** þyran eapne, Beda. 646, 31. *At Casa Candida*; at *Whit Ern*. On þ domepn, John xviii. 28.
- Æchþega**, for þpæt þþega. Lb. II. lix. 9, 11.
- Æcsallan**, -ede, *to still, componere*. Lb. I. xxvi.

VOL. III.

- Alomalt**, probably neuter, *malt used in making ale, brasium ad cerevisiam faciendam*. Lacn. 37. Mealt makes gen. -es, dat. -e, Lb. I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.
- Almesman**, an *almsman, eleemosynarius*. Ld. vol. I. p. 400. Estates were often charged with gifts to almamen, who are not necessarily mendicants.
- Ancleop**, gen. -es, neut., *an cle, talus*. Lb. I. xlvii. 2. **On** alban geseþbne. 7 reo pæs rið niðer oð ða ancleopa, D.D. p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo" "tenuis, oð ða ancleop," Æ.G. p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.
- Anþþlita**, **Anþþlata**, gen. -an, masc., 1. *face*; 2. *forehead*; it translates "frons." Hb. lxxv. 6, ci. 2, and is rubbed with the temples. Occ. Paris Psalter, Ps. xcv. 12, ci. 2, 8.
- Anstealiet**, *one stalked*. Lacn. 107, as an-steleb.
- Ansund**, adj., *entire, solid*. Ld. III. p. 232.
- Apsape**, gen. -an, fem., *verdigris*. Lacn. 13. Gender as Sape.
- Ascajan**, præter. **Ascaþ**, pp. **Ascaþen**, **Asceaþen**, *to shave off, resecare, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxxvi. The præter. **Scop** occurs Beda I. i.

Z

Attorcoppe, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the *κρανοκόλαπτα φάλαγγια*, mentioned in Dioskorides. *Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φάλαγγια ἐβρίσκειται*, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, *Phalangiorum genera quidem plura sunt . . . quantum cranocolaptes*. Aetius Tetrabibl. IV. i. 18, col 619. *Quantum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit.* Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, *Theriaca*, 759.

Φράζω δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοδὸς αἶα

Κνώδαλα, φάλλαγγ' ἐναλγικία, τὴν περὶ λύχνους

Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσιν

Ἰτεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχνοα τοῖα κοίτης

Ἡ καὶ ἀπὸ σπληνὸς φαίνεται, ὅστις ἐπαύρη.

Τῷ ἱκελὸς περσεῖος ὑποτρέφεται πετάλοισι.

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ

Ἑσκλητὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Αὐχένι τ' ἀκροτάτῃ κεφαλῇ τ' ἐνεμδξάτο φωτὸς

Ῥεῖα δὲ κεν θανάτῳ καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Attorcoppe—cont.

*Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the κρανοκόλαπτης, as also Nikanders scholiast observes, and it suits well the drawing of the attorcoppe. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.*

## B.

Bæð, pl. Bæþu also Bæð, neut., a bath, *balneum*. Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Bár, gen. -es, boar, *aper*, Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxi. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Bebbian, *make up a bed, sternere lectum*. Æ.G. p. 30, line 36; Διδ. 65.

Bebgeriðu, plural, *bedding, apparatus lectuli*. Lb. III. xxxiv. A compound of *Beb, bed* and *Gepæðu, furniture, apparatus*. Ne het Cjust him to læban modigne scēban mib gylbenum gepæðum gepreat-pobne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Minre hoppey mib munon gepædon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective *Gepyb* is immediately connected with this, it means *prepared*. And *Woyre nam healp þæt þæt blob . and bȝðe on gepȝde orecar.* Exodus xxiv. 6. *Ac ic ðnȝyte þeah þæt þa pōpbe lustas ne sunt eallunga agȝyrcalode of ðinum mode*

### Bedgeribu—cont.

beah se gþar geþyð si. B.L. fol. 29 a.  
*But I understand that the lusts of the  
world are not entirely eradicated from thy  
mind, though the grave be prepared.*

*Beopima*, gen. -an, masc., *barm*, *fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

**Bepen**, adj., of *bere*, *hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Benstan, *to burst out into eruption*, Hb. xc. 7. Cf. *gebeurst*. So *Se pielm ðær Innoðer uz abieprð*. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, præt. Bleop, p. part. †  
 Blopen; *to blow, blossom, efflorescere*. *Ld.*  
*vol. III. p. 274.* Treopa he ðeþ sæplice  
 blopan. ⁊ eft pape æreþian. *MS. pp. 16.*  
*Trees he, Antichrist, will cause suddenly to*  
*bloom and again quickly to be sear.* (An  
 allusion to the incomprehensible trick  
 played by the Indian jugglers now, which  
 was known to the ancients, and is men-  
 tioned in the *Clementis Recognitiones*.)  
 Beophte blcan · blopan ⁊ gnopan. *C.E.*  
*p. 417, line 6.* *Brightly glisten, bloom*  
*and grow.* (This riddle seems to describe  
 a sithe.) Wib blopenbum pyrtum ⁊  
 gnennysse eall aýlles. *Hom. II. 352.*  
*Quite filled with blossoming worts and*  
*verdure.* Ƴudu reeal on folban · blædum  
 blopan. *MS. Cott. Tiber. B. i. fol. 113 a.*  
*Wood shall on earth with fruits bloom.*  
 (The printed copies of this piece are full  
 of errors). Gpeop ⁊ bleop ⁊ bæp hnyte.  
*Hom. II. 8.* *Aarons rod grew and*  
*bloomed and bare nuts.* Geblopen, *Lb. I.*  
*lxxii.* Oþ ð hī becomon to ruman sen-  
 hecum felba sægne geblopen (*so*). *M.H.*  
*fol 99 b.* *Till they came to a lonely field*  
*beautifully covered with blossoms.* Smolt  
 pær re rixe þonc. ⁊ rele nipe. sæfen

**Blapan--cont.**

jugla neorþ . roþbe gebloþen . geacar gear  
budon. C.E. p. 146, line 23. *Serene  
was the glorious plain and his dwelling  
new; fair was the birds song flowery the  
earth, cuckoos announced the opening  
year.*

**Bobig**, neut., *body, corpus*; of a plough, *Ld.* vol. I. p. 402. Opposed to head; *He nærfon þ̅ hearof to þam bodige. M.H. 203 a. They had not the head belonging to the body.* *Ge his yet ge h̅ hearof ge eac eall ðæt bobig. P.A. 45 b. Either his feet or his head or even all his body.* Equivalent to *stature*. On *bobige heah*, *Beda*, 540, line 7, *tall of stature*. *ȝ habbað þeah an bobig, Wanley Catal. p. 169 a, and yet have one body.*

Bpaccas, pl. masc., *breeches, femoralia*.  
 Ld. vol. III. p. 198. Lyes citation of  
 Bpæc gives a wrong reference.

Bpec, fem., *breech*, *nates*. Lb. I. lxxi.

Br̃ngcabl, gen. -e, fem., probably *epilepsy*,  
as Br̃æccobu. Lacn. 50.

Bugan, præt., Begbe, bowed, inclinavit se.  
Lacn. 45. Verbs had two forms: thus,  
Fop = Fepbe.

**C.**

Capta, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane captran myð hym . reo þær þur apnyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jaw, guttur*, Βρόγχια. Lb. I. iv. 6, xii. lix.; Δδ. 37, 41, 65. *ἦν ἄν τιμπε ceolen*. S.S. 264, 54. *Set that down to thy gullet*. The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

**Cypret**, gen. -es, a cupping glass, *cucurbitula* : in the plural. Δδ. 51.



Dępstan, plur., *dregs, faeces*. Lb. I. ii. 23. See Dęasta. Dępstan, Spel. Psalm xxxix. 2, margin.

Doh, *dough, massa*, Ađđ. 10.

Dott, gen. -es, masc., *a dot, punctum*; applied to the speck at the head of a boil, Lact. 53.

Dęasta, -tan, plur., *dregs, faeces*. Lb. I. xxxix. 2, 3; II. lxxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Dęast occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.

Dųf, *fever, febris*, gender varies. Æthþan honba hús 7 roplet hús sio dųf. Rushworf Gospel, Matth. viii. 15. On ǫam dųfe. Chron. 1086.

Dųnce, Gl. vol. II.; Lb. II. vi. 1, xix.

Dųnca, gen. -an, masc., *a drink, a potion, potus, potio*. Lb. II. xxvii. xxxiii. xxxv. xlv.

Dųgan, accus., *ordure, stercus*. Lb. III. xxxvi. Hence Somner speculatively puts the nom. Dųge.

Dųpa, gen. -an, masc., see Gl. vol. II. The passage, vol. I. p. 376, warned me not to suggest *gutta, gout*, but, perhaps, that sense is reconcilable with the text.

Dųosne, gen. -e, fem., *dregs, faeces; hæc "fæx, þar dųosna."* Æ.G. p. 14, line 13. Of renne dųosna, *de luto facis*. Spelm. Psalm xxxix. 2. Dųosne [h]ır nır ađlube, *fæx eius non est inanita*. Spelm. Psalm lxxiv. 8, marginal reading. *Væque ad faeces biberunt*, hi bruncon ođ ǫa dųosna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.

## E.

Eac is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.

Calla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Calles, adv., *in all, in summa*. Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.

Capreðe, Caproðe, *difficult, a difficulty*, whether as substantive or adjective has properly final e. "*Difficilis, caproþe*." Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Caproþe Scint, fol. 25 b. = sect. xi. (Lyes citation again, similarly repeated by ignorance.) Lb. II. xxi.; C.E. p. 87, line 21. But e is dropped in Gð. p. 68.

Capunnende, *beaming*. Lact. 45, p. 36. Cf. Capenbel, *iubar*, C.E. p. 7, line 20. Capenbil, *iubar*, Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, Luciferi.

Castepne (with final vowel), *eastern, orientalis*. Ld. vol. III. p. 274. Cædm., if Cæbm., p. 17, line 6 of MS.

Caðgeare, adj., *easy to get, facilis nactus*. Vol. III. p. 162.

Caðe, eðe, Ƴðe, adj., *easy, facilis*. Nó þ Ƴðe býð to beþleonne. BW. 2009. *That will not be easy to flee*. Næf þ Ƴðe ceap. BW. 4822. *That is not an easy business*. Ne pæs þ eðe fið. BW. 5164. *That was not an easy enterprise*. Ne bið þæp eþe þm spor on to Ƴmbanne. Paris Psalt. lxxviii. 16. Seceal ic eapb numan spa me eðe nis mab Cebapungum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.

Eced, gen. -es, neut. and masc., *vinegar, acetum*; a Latinism. Lb. I. iv. b; III. vii.; Lact. 17.

Eln, gen. -e, fem., *an ell, from the elbow to the shoulder, vlna*. Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell in measurement; vlna inter mensuras*. Matth. vi. 27. Hom. II. p. 464. Anpe elne bpab. P.A. f. 41 b. *One ell broad*.

Emniht, fem., also with gen. -es, *equinox*. Ld. vol. III. p. 238, 240, 256. vii. niht ærteþ emnihtes bæge. D.D.

## Emniht—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsenbu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lehd. vol. III. p. 258. Calne þone east ende; Chron. p. 316, line 31. Oþep ealne þyrne nopð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealbes; D.D. p. 16, line 18. Si aucuns uescunte u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or prouost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Anbheafod, or Endhead, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. Tempe, ræbuge anbar; Gl. M.M. p. 162 b; *shadowy districts.* On æghpýlcan ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -eb, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *ros* is of either sense; *θωάρδς* is either *suspect* or *suspicious.* Untienbe, Lehd. vol. III. p. 198, is the (same as untiebe, untied, *solutus.* To sumum gelyreban rymðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrenban, *believing, a believer, one of the faithful.* þæpon tpegen cyningar on cpyrt gelyrebe. Abdon and Senne, MS. Cantab. p. 384. *There were two*

## Enb—cont.

*kings believing in Christ, in Christum credentes.* Seoron geþpoðpa rpyðe gelyrebe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum carepe pær on þam dagum cpyrtæn 7 gelyrebe; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Exe, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceascep, *Exeter, Exanmuða, Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Iseburne which flows into the Avon at Evesham. The Keltomanians will hardly claim Ysa, fem., *amnis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uyrð, Uyrðe, in Gabbelic, *river, water*, is masculine.

Epsenbu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenba, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives endas.

## F.

Fætels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter πρὸς τὸ σημαίνόμενον; Lacn. 16. The passage Tpegen fætels full calað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii.

Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. Þonne hum 7 feopx losað; C.E. 311, 19. *When his life perishes.* Þære feoph cpyco; C.E. 392, 11. *I had a living soul.* Plur. þa feoph; G.D. 199 a. But it occurs masc. in Calne pīdan feoph, *eternity*; C.E. 27, line 31.

Feoþm?, gen. -e, fem., *feast, epulae; food, cibis; profit, fructus.* To ðæpe ecan feoþme; Hom. II. 372. Sum man

## Feopm—cont.

pophte mycele feopme; Luke xiv. 16. So Hom. II. 370, with *geapcobe* for *pophte*. Similarly Judges xvi. 27. Ða *spīðe* lytle *popme* ðapa boca *piſton*. Pref. P.A. fol. 1 b. *And got little benefit from the books*. The nom. I have not found; Lyes citation from Hicces Disser. Epist. p. 51, should have given *feopme*. Lchd. vol. III. p. . Another declension seems to be on record in *Fopman* *fulle to ppean honb picene gepæcan*. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

*Feðepe*, *Fæðepe*, *Fīðepe*, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Hb. cxxii. 1. *Nū pine feðepe*; Luke xvi. 6; Lb. I. xviii. xxxix. 3. *Gif his oðer fīðepe forob bið*; Hom. II. p. 318. *If one of its wings is broken*. Ða *pup-bon þa gýpba punðophce gehnexobe* *ræplice on heopa handum spīlce hit fæðepa pæpon*. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers*. Se *forum tpebeð fīðru pinba*; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds*. Ic *hæbbe fīðru*. *fugle gýftrpan*; Boet. p. 184 b; also in the dative twice, *ibid*. *I have wings swifter than a bird*. Terminations in -n are as much feminine as neuter. The Lambeth Psalter has *fýðepena, alarum*, fol. 20 a; *fīðepa*, fol. 45 a.

*Feðophypste*, a brush, *penicillus*. Læc. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by *to feðophypste* in the dative.

*Fýlæpped*, adj., *having five lobes, quinque fibras habens*. Lb. II. xvii.

*Fýlleseoc*, adj., *epileptic*. So defined Quad. v. 12.

*Fylmen*, gen. -es, fem., a film, *membrana*. And *ge emýnbað þ plærce eoppes fylmenef*. Gen. xvii. 11, *præputii*, similarly verse 14. Ða *mib ðiſum popbum peollon spýlce fylmena of hý eagum*.

## Fylmen—cont.

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes*. See *Ægepſelman*. Lb. II. xxi. xxx. xxxvi. and contents. *rio fylmen*, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. *Omentum fylmen*, Gl. R. 74. *Omenta vel membrana* (read *membranæ*) *fylmena*, Gl. R. 31.

*Fylne* reads *Fylle*. Lb. I. iv. 6.

*Fypan*, to castrate, *castrare*. Ld. III. 184, for *afypan* and that for *unfypan* (from *fyp*, *man, vir*), to *unman*.

*Fixenhyb*, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

*Fleah*, *Fhe*, dat. *fluc*, neut., *dimness, a white spot in the eye, albugo*. Ðuph ðone æpl ðær eagan mon mæg geſeon gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mib calle opepgæð. ðonne ne mæg he noht geſeon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt*. Þæs eagan pæpon mib fleo 7 mib ðimneſſe tpeſly monð opepgan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness*. Lb. I. ii. 14, 15; III. ii. 4, 6. *Nū min hpeðer iſ hpeoh heop riðum ſceoh nybbýrgum neah gepceð nihtef in fleah*. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night*. (?) See Job. xxx.

*Fleb*, præ. 3 sing. of *fleon*, *fled, aufugit*, Læc. 76. Perhaps for *flec*. *Thor had a dwelling on the mountain*.

*Flepan*, a flux, *fluxus*. Að. 20. Dative.

*Flyne*, *Flene*, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

*Flyma*, *bran, furfures?* Að. 52.

*Flyte*, *Flete*, gen. -an, fem., *cream, cremor lactis*. Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On *gobe flete*, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*

II. li. 1, where occurs a proof it is from milk.

Flohtenƿot, adj., *webfooted*, quasi πλεκτόπους. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see Gefnesan.

Fopclýsan, -eðe, -eð, *to close up with inconvenience, obturare*. Διδ. 17.

Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þæt fot-spupe þe ƿæs underƿaðen hƿ ƿote · þ ƿæs eall of ƿeab ƿolbe. Chron. 1070, *the (solea) sandal underneath his feet*.

Fƿecne, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; Beow. 4491.

Fƿeht, Fƿiht, Fƿiht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlv.

Fƿeelo, gen. -e, and -o, fem., *excessive appetite, fumes*, Βουλμία. Lb. II. xvi. 2.

Fulhuht, Fulƿiht, Fulƿiht, gen. -es, neut., the genitive is also found in -e; *baptism*. Bið þ þ fulluht ƿƿylce hit ƿebb ƿƿ ealƿa þæƿa ƿopða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words*. Ne mæg he næƿƿe ƿoðeƿ þenunge ƿeƿilan næðeƿ ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism*. And þæt tæcne ƿæs ða ƿa micel on ƿealaƿullum mannum ƿa micel ƿa nu is þ halƿe fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. Dƿuþ þ halƿe fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. Ðƿanon com Iohanne þæt fulluht? Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullƿiht bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.

Furðum, adv., *just, even, nuperrime, vel*. Lb. II. xlv. Ne mæƿe ƿe hƿeppan furðon ænne ƿƿƿm binnon ðnum elyan. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

## G.

Gælsa, gen. -an, *lust, libido*. Ða on ƿeste-num ƿunƿenðe ƿopulbliçe éstas ƿ gælsan mid stƿecum moðe ƿ stíðum liƿe ƿop-ƿæðon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta stæpe is on mægðháðeƿ mannum · þa ðe ƿƿam cildháðe clænhiçe ƿoðe þeopƿenðe ealle mid-baneapbliçe gælsan ƿopðóƿið. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On ƿalnƿƿƿe gælyan. Sc. fol. 40 b. *In prostitutione libidinis*.

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæƿgetal, neut., *tale of years, annorum series*. Lb. H. H. H. H, for ƿeapƿgetal. Getal is neut. Læƿan þ getæl ðæƿ halƿan ƿæƿeƿe ƿ ƿpeller. Beda. p. 598, 5. *Seriem sacra historie*.

Galðop, Gealðop, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. Ðuþh Égyptisce ƿalðƿu. Exod. vii. 11. Lb. III. xxiv. lxiii; Læn. 29, 46. Ða þe cunnan ƿalðeƿa ƿalan. MSp. p. 15. *Those who know how to sing charms*. Whether Præstigiās ƿalðƿas, Gl. Mone. 376 a, be correctly given is doubtful.

ƿat, gen. ƿæte, ƿate, dat. ƿæt, acc. ƿæt, plur. ƿæt, ƿet, fem.; *goat, capra*. (Nom.) Ða ƿa ƿæt bið on ƿelæbb on ƿƿin. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þƿƿƿntƿe ƿæt. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða ƿæt on his ƿinstraƿ. Hom. II. p. 106. *The goats on his left*. Ða ƿule ƿƿa ƿæt. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, ƿætena is ƿætene, ƿætenum;



## Gar—cont.

the plur. gen. is *gara*. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation *Þpe-gehearob*, *Roehead*, and Somners authority is null.

Gebepst, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.

Gebypbeb, adj., *bearded, barbatus*. Ld. vol. III. p. 201.

Geblæb, masc.?, *blister, vesica in cute*. Læc. 45.

Gebpæceo, *cough*, Gl. vol. II., appears to be a plural like *Geylceo*, the singular of which, *þ geylce*, is found in matter unpublished.

Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from *Scapgebpocu*, which is found in unpublished texts.

Gepele?, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.

Geyloge, obl. case, Læc. 45, p. 34, seems *endemic infection, disease flying from one to another*.

Gejnesan, *sneeze, sternutare*. Lb. II. lix. 9.

Gehnyncneb, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in *gehnæcan*.

Gehpeleb, *turned to ratten, in pus conversus*. For *ðæm ðæt poppm ðæt ðæp mne gehpeleb bið*. *gif hit bið ut poplæton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See *þpeligan*.

Geyppan, -apn, -upnen, and gepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum*, or part of a calf's stomach) which makes milk curdle.

Geleppbeb, *lathered, in spumam conversum*, Lb. I. i. 4; Læc. 1. See *Leapop*, *Lyppan*, Gl. vol. II.

Gelyhcan, *be relieved, lcvari*, Læc. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii. ; Læc. 114. *Eoppe gilmar ꝛeoþon ymbutan 7 abugon to minum ꝛearfe*. Genesis xxxvii. 7.

Gemepeb, *marred, affectus, corruptus*. Læc. 116. See *Lye* in *Gyppan*. It may otherwise be *famed, fama elatus*, as *gemæpeb*.

Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptus*?

Gepoptian, -abe, -ad, *bray, contundere*. Læc. 2, where correct the version. *De cꝛæð ðeah ðu portige ðone byrgan on pilan ꝛpa mon coꝛn beð mid pulstæꝛe*. P.A. fol. 49 b. "Dixit etiam si contu-  
"deris stultum in pila, quasi ptisanas  
"feriente desuper pilo." (Proverbs xxvii. 22.

Gepube, in *þeongepube*, Læc. 111. See the passage. Cf. O.H.G. *Garidan, contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Bebbgepube*.

Gescy, dat., *gescý*, neut., plur. of the same form, *a pair of shoes, par solearum*. *Sume hi cupon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *Þpæt sind gescý buton deapra nytæna hyða*? Hom. II. 280. *What are shoes but dead beasts hides*? *Gescy to hyr fotum*. Luke xv. 22. *A pair of shoes for his feet*. *þam se cining fealbe hyr agen gercý*. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. *Do þin gescý of þinum fotum*. Exod. iii. 5. And *Ge* is *Con*. Ld. III. p. 200.

Gescincio, *Iesenco*, *Gihsing*, *Iesen*, *Gosen*, *the fat about the kidneys, arungia*, a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like *Geylceo*, *Gebpæceo*, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. *Scencan*, to *skink*, to pour wine or beer.

Getæsan, *Tæsan*, præt. -ebe, p.p. -eb, to *teaze wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Δδ. 43. Other significations are deduced from *Carpere*, but do not belong to *Tæsan*.

Getempsub, *finely sifted, tenuissime cribratum*. Δδ. 63. *Temse, a fine hair sieve*, is a word still in use. *Temuseb*, *Lindisfarne Mark ii. 26*.

Getyppan, *reduce to tar, ad picem redigere*. *Lacn. 13*.

Gepealben, *adj., small, inconsiderable, mediocris, parvus*. *Mib ealpe bæpe fierbe . buton ƿriþe geƿalbenum bæle easte-ƿearþer þær folcer*. *Chron. 894. With all the troops he could levy except a very small part of the people of the east of England. He ƿor ðearninga mib ge-ƿealbenan fultume on þone enbe hannibaler folcer*. *O.T. IV. ix. = p. 414, line 28. He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible. The Latin offers no equivalent word in the passage. Sum eƿcebiacon com eac hƿilum to maupe . þa næfþon hī nān ƿin buton on ānum geƿealbenum butruce*. *M.H. fol. 41 a. An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle. In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýb úf [pýpcð] spá spá mýb fumum geƿealnum tolum (so for geƿealbenum)*. *BL. fol. 28 a. God worketh with us as with some insignificant tools (what he willeth). Spa nacobe spa spa he hi sæft gemette . butan geƿealben þær tofhtenan hƿægler þe hipe sƿ zornur hipe to ƿeapp. Maria Ægyptiaca (facsimile). Another MS. has geƿealban. As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her. These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan geƿealben seems faulty for butan geƿealbenum bæle*.

Gepyppan, -pte, -pt, *recover, convalescere*. *Ld. vol. 1. p. lxxxviii. and note. Gif he eft gepuppð. D.D. p. 462. xlvii. If he recovers again. Mib þý he eft gepyppte. Gð. p. 86. With that he recovered again. Sueloe hie sƿ lægen on lengre meb-ƿymneƿe 7 hie ðeah gepieppten. P.A. fol. 43 a, where O. writes gepyppton. As if they had lain in long ill health and notwithstanding had recovered. In this passage the verb is perhaps reflexive, se recuperare, as in the following; Nær he ƿæge þa gyt ac he hýne gepyppte. BW. 5944. He was not say then yet, but he recovered.*

Gepypðe, *amount, content, id quod quid capit, summa, quod quid facit. τδ γγ-νόμειον*. *Lacn. 12 (p. 14), 53*.

Geplecan ?, *ebe, eb, make lukewarm, tepescere*. *Lb. I. li. 5, 8. Cf. plece, Lb. I. ii. 1. Distinguish from Tepeo to placere, Æ.G. p. 28, line 39. Yet the terminations eb and e are not safe foundations*.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in *Lacn. 70* than the version given.

Giccan, *to itch, prurire*. *Lacn. 111*.

Gihsing. *See Gesencio*.

Gingifer, *gen. -ƿpan, -ƿepan, ginger, zinziberi*; *Lb. I. xiv. xviii. xxiii. zungiber*; *Δδ. 16, 63*.

Gypð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. *Lb. II. lxv. Seo ðriȝe gypð þe næf on eopðan aplan- toð. Hom. II. 8. The dry rod which was not planted in earth. Bep aponer gypðe into þam getelbe . þ heo ƿi ge- healben. Numbers xvii. 10. Donne ƿ ƿeo ƿeopðe ƿær þær cinger . 7 ƿroþðe half gypð to þillane. Textus Roffensis, p. 379. Next, the fourth pier is the kings, and he has to plank three yards and a half. Read þillanne.*

Gypbels, *a masc. termination, girdle, cingulum*. *Lb. II. lx. contents*.

Gleb, pl. Gleba, *a gleed, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleba (nð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, fimus, latamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær goper runu gonge hpaþpa þone pe pyrel popbum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gput, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gput, Gpeot, Gpot, neut., pl. Gpytta, dat. -um, *grit, goat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Hic þurþur þær gpytta; Æ.G. p. 10, line 46. Hec þa ðelpan hȳ bypgene p̃ð þ̃ peorob ȳ þ̃ gneot utapegan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

## H.

Hælan, Lchd. III. p. 186, is the gloss. of "*castrare*."

Hamacgað, *convalescet*. Lch. III. p. 184, suspect.

Hæpepn, gen. -es, masc., *a crab, cancer*, as hæpepn and hpepn. Lb. I. iv. 2.

Hæten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Hæte, Hætum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives *ἐλεψα* instead of *ἐλεπον*, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeb, Benemb, is a parallel form with Benumen, as may be seen in Lye. Oððe pæpe benæmeb þurðreipe ȳ æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Begbe.

Ham, pl. Hamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Help, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Hȳ æp on nanpe helpe neron naðer ne heom selfum nane goobe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæbe þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðpum mannum on ȳrðe micelan hȳlpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petilorem auxilii*; Paris Psalter, ci. 2. Hælpes bebæleb, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helper betȳt behopað; DD. 176, lxix. *Who best deserve help.* Sende to þam halgan hȳ helper bibbenbe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helpes bibbenbe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. lii. 12; II. xxviii. Be ælcum ȳrgan heopðe; D.D. p. 157, xi. *By every free hearth.* Æt ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heorð—*cont.*

nom on ðam pibeð heorðe þær byrter bæł; G.D. 214 a. *Took part of the dust on the altar hearth.* Þpeoprað nu ærter heorðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is masc.

Þerðbylg, gen. -es, masc., *the orchis bag, scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat*; Lammas Day is Aug. 1. Þlamæsse, Lb. I. lxxii., where the true sense seems to require Þlamæsse bæg, as in Lchd. vol. III. p. 292 :—

And þær rymle rcup .  
ymb reofon niht þær .  
rumepe geþurceb .  
peodmonað on tun .  
pel hpæt bpingeð .  
Agurtur .  
ypmenðeodum .  
hlajmærran bæg.

Menologium, fol. 111 b.

*And about seven days after the feast of St. James, there comes to town, adorned with summer beauty, the Weedmonth, August. It brings to mighty nations Lammas day.* We learn from Lchd. vol. III. p. 292, that hlajmæsse derives its name from the blessing of bread on that day. No trace of a benison of bread is to be found in the Tridentine nor in the Salisbury missal for either the first or the second of August. A work called "Thesaurus Benedictionum a Gelasio di Cilia," Ratisbon, 1756, informs us that bread is blessed according to modern Roman custom on the feast of St. Agatha (Feb. 5), of St. Blaise (Feb. 3), St. Erhard (Feb. 9), St. Nicolaus of Tolentino (Sept. 10), and in Cœna Domini (the Thursday in Holy Week). The Saxon rituals with which I am acquainted, including the splendid Benedictional of the Duke of Devonshire, published in the Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon brevuries and missals, including one fragment, which I found in the binding of a monastic chartulary, give no distinct information on the subject. The Durham Ritual, p. 99, contains a form for blessing the first bread of the harvest, since the words mention "creaturam istam panis novi," and "abundans in annum alimentum," *nourishment for the year.* The kalends of August (p. 63), however, have no directions for the use of this collect. The Promptorium Parvulorum puts Lammas Day on the feast of St. Peter ad Vincula, which is Aug. 1; and Mr. Albert Way in his note remarks that "In the Sarum Manual it is called Benedictio novorum fructuum," but the Sarum Manual furnishes no date nor mark of time for reading that collect, which also differs from the Durham prayer, and is less like the occasion.

Þland, Þlonb, gen. -es, neut., *stale, lant, urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. See Næp.

Þnecca, -an, masc., *the back of the neck, cervix.* Fram þam fotpolnum of [read of] þone hneccan; Deut. xxviii. 35. Δδ. 42, where, exactly, spupa, speopa, is neck. Occiput, hnecca, Cot. 145, in Lye. *Cervix vel iugulum, hnecca*; Gl. R. 72. *Cuius cervicem inclinat humilitas, þær hneccan ahyle eadmobnÿrr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj., *nesh, tender.* Lb. I. xxxv. p. 84. Δδ. 43. Þpæt bið heapb . hpæt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þpæt getacnað ðonne ðæt plære buton unpærð peopc 7 hnerce; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh?* And hum hlaf 7 rcan on gefrðe bu gepeoprað rcpeac 7 hnesce; Elene. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hÿr tpiç bið hnerce; Matth. xxiv. 32.

Þnutu, with final vowel, gen. -e, fem., pl. hnyte, *nut*, *nur*. *Æ.G.* p. 14, line 8. Gneop 7 bleop 7 bæp hnyte. *Hom. II.* 8. *Grew and blew and bare nuts.*

Þociht, adj., *full of mallows, malvis consitus*. *C.D.* 723; *HID.* Cf. Hoc in names of plants.

Þohreanca, gen. -an, masc., *hock shank, crus posterius*. *Lb. I.* ii. 23.

Þolh, Þealoc, gen. -ces, neut., *a hollow, cavum, caverna*. *Ƴel hit Ƴær gecueben Ƴæt Ƴæt holh Ƴeolbe beon on Ƴæm Ƴeobude anpe elne Ƴræd 7 anpe elne lang.* *P.A.* fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam Ƴær Ƴ holg Ƴær neappan ƳeƳæƳer. *G.D.* fol. 211 b. *In which was the hollow of that narrow den.* *Lb. II.* xxi., compared with the contents.

Þrægel, gen. -es, neut., *raiment, vestis*; *Joh. xiii.* 4. Goodwins Andrew, p. 6, line 27. *Paris Psalter*, xlv. 10; *Lb. I.* vi. 3; *III.* xxxviii. 2. It is not found masculine.

Þreapemus, gen. -e, fem., *a bat, vespertilio*; *Lb. II.* xxxiii. = p. 236.

Þræfn, Þræfn, masc., *a crab, cancer*. *Lb. III.* ii. 1, 3; *Læcn.* 2, where it accompanies salmon. *Ac Ƴe hƳefn Ƴe Ƴume menn hazað Ƴræbba ne ƳeƳð naht ƳeƳæblice mib Ƴræm heafum.* *Wanley*, p. 168 a. *But the hreƳn, which some men call a crab, goeth not orderly with two heads.* See ÞræƳepn.

Þrepan, *to half cook, semicoquere*. *Lb. II.* lii. 3. The word rere, *half done*. "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." *Grose*.

Þur, gen. -es, masc., *uvula*, *Διδ.* 36, uue 65. *Erroneously sublingua Mo.* 317 a.

Þrehlan, pret. -ode, part. -ob, *to turn to raten, in pus converti*. *Lb. II.* lix. 9. *Þanon se anðra hƳelað, inde inuidus contabescit.* *Sc.* fol. 35 b. *Gehrehlan*; *Lb. II.* xxii.

Þresan, pret. Þreos, *to wheeze, cum strepitu anhelare, tussire*. *Διδ.* 58. *Ƴe hƳiðobe 7 egeƳlice hƳeos.* *Hom. I.* p. 86. *He was fevered and wheezed awfully.* *Mr. Thorpe*, as in translating sometimes happens, was hasty in this place. *Puperós* and *þpópnova* are the original words; *Iosephus*, *Bell. Iud.* p. 140, ed. *Havercamp*. Perhaps hƳeorað or hƳeƳað may be read in *Lchd.* vol. II. p. 258, line 7.

Þritel, gen hƳitles, masc., *a cloak, pallium*. *Lb. I.* xxxii. 2. *ða eode Ƴer Ƴroðer Ƴume bæge Ƴ he polbe hƳ Ƴeopan 7 hƳitlar.* *ða Ƴe he on cumena Ƴupe Ƴruecende Ƴær, on Ƴe Ƴacran 7 Ƴeopmian.* *Beda*, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* *ƳƳæt þa Sem 7 laƳeth bydon anne hƳitel on hƳpa Ƴeulþa.* *Genesis ix.* 23.

## I.

Ƴce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris*, *Βάτραχος ἑλαιοσ.* *Lb. I.* xxxv., where see note. *Snelpo þonne Ƴeguyppm 7 Ƴen Ƴce.* *C.E.* p. 426, line 8. *Swifter than the worm and frog.* *Lye* cites Ƴcan, from *Psalms* civ. 28, *Spelman*, where the printed text has ƳroƳan. *Parruca Ƴce*, *Gl. Cleop.* fol. 74 b.

Iesen, Iescenco, *see Gescincio*.

InnelƳe, neut., *the bowels, intestina, viscera*. *Lb. III.* xxxvii. lxxiii.

Innepeapbe, adj., neut. sing., taken substantively, *the inwards, viscera*. *ða Ƴeapnð him ut eall his innepeapbe.* *Hom. I.* 290. *Ƴtað Ƴ heafob 7 Ƴa Ƴet 7 Ƴ innepeapbe.* *Hom. II.* 264. *Eat the head and the feet and the inwards.* Similarly *Hom. II.* 280.

-hte, -ht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculorum est. *ƿær ƿeo eopðe to ðær heapð ƿ to ðær ƿeahhte.* Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., an ounce, *uncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Iæn, gen. -es, neut., iron, *ferrum*. Lb. II. xlv. In p. 216, line 1, *glopenbe=glo-penbum*. In Lb. II. lxxv. 5, the most natural construction would be to take *ƿen ƿƿat* together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop*, *ϑισσωπος*. Oð þæt he com to ðæne lytlan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little *hyssop*.

## L.

Læð, gen. -es, a lathe as in Kent, *fines intra comitatum*. Id. vol. III. p. 290.

Leað, gen. -es, neut., lead, *plumbum*. On *ƿecga opum aƿer ƿ ƿreƿner· leaber ƿ ƿeolƿer.* Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver.* ðe bletƿode þ leab ƿ læg him on uppan· ƿ þ leab ƿeapð acoloð. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled.* ðæt leab ðonne ƿ heƿƿe ðonne ænig oðer and-ƿeoc. P.A. fol. 50 a. *Lead is heavier than any other substance.*

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Loricæ. *levr. gena*, Durham ritual, p. 4, line 1.

Leopepa—cont.

I was radder of rode than rose in the son,

Now I am a graceless gast and grisly I gron,

My leuer, as the lele, lonched on hight.

Sir Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver.* Lb. I. lxxii.; II. xxx.=p. 228. line 8.

Læƿug, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihtan (præt. -ce, past p. -t ?), to *lighten, levare*. Lb. II. xlv. contents, *liht*, 3 sing. pres.

Lundlaga, gen. -an, masc., a kidney, *ren*. ðone ƿýrel ƿ bæpe lype nett ƿ tƿegen lunnlagan. Exod. xxix. 13 and 22; Levit. viii. 25.

## M.

Mæcƿan, Mæcƿan, præt. mæcƿe, to *mash, macerare*. Διδ. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence *Maxƿƿyt*.

Mælcƿung, fem., gen. -e, a bewitching, probably by *incantation*. Lacn. 45. "Fascinatiō," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malsorid, for *maundered, went in maze*.

Mælt, Mælt, malt, *brassium*, probably neuter as in Icelandic, Swedish, German. See Alomalt, Lacn. 37.

Meapn, masc., neut., adj., meapne, fem., gen. -pes, *tender, tener, delicatus*. Masc. Hb. cii. 2; neut., ðonne hƿ tƿig byð meapn. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Ðan byð meppe gesceapt.

## Weapu—cont.

Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative meapuppe. Lb. p. 84.

Welo, Welu, Wela, neut., gen. -lufer, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.

Wymelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Wýcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Wðhpif, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written mðhpife, Hb. iii. 6. But ðpif is neuter. To this word refer the glosses Omentem midhpyppe, Gl. Cleop. fol. 80a, for Omentum, which is not exactly midriff; Illa, midhpibip mōðanpeapb, Gl. C. fol. 33 b, in archaic spelling.

Wyxen, gen. -e, fem., *a mixen, sterquilinum.* Hb. xiv. 1. ðe pær rylepe . 7 heaþbe þreo pununga on þæpe nýðemeſtan þreþinge pær heopa gangpæt . 7 heopa myxen. Sigewulf Interrog. 49 = ov. *Noah's ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic belpo ymb ða ilca 7 ic senbo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eopþo ne in feltune ī mixenne ðopſæft is. Rushw. Luke xiv. 35.

Woldan (obl. cas.), *poll, vertex capitis.* Lacn. 56.

Woniaca, *sal ammoniac*, by eliding A., as in Wontape for Ammonitipe, in Genesis. Lb. I. xxiii.

Wus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ge nu geſapea hþelce muſ þæt pæpe hlafoþb oſep oþpe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* þonne ſeo muſ pif þone mon. *Ibid.* *Than the mouse against the man.*

## N.

Næbbpe, Næbpe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þinga, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenpe, Neahtepne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

## O.

Oſepſpyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Oſepgeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of tƿipunte, *biennis*, with the like, and of tƿyfece, *bipes*, with many others, shews that the nominative has a final vowel.

Oſephpepan, præst. -ebe, p.p. -eb, *to over-roof, tectum superimponere.* Lb. I. xxxii. 2.

Oſepslop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.

Oplæte, Oplete, gen. -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealbe he þ hƿ opletan ne beon cald bacene ne ŷŷele beŷepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedictur þa ŷona aŷende aƿe opletan 7 het mib þæpe mæŷŷian ŷop ðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.





## R.

Ræppung, fem., gen. -e, *interval*. Ræppian, *intercept*. "Interceptum, apæpreb;" Gl. M.M. p. 157 b, 22. "Interceptum est, pæpreb pær;" id. 37.

Reaban, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe pube on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes*, a Latinism. *Δδ.* 65.

Rigen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Ryman, Lb. I. xxxii. 2.

Rysale, Ryale, Rysel, gen. -es, masc., *fat, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; *Æ.G.* MS. Iul. A. 11, fol. 120 a.

Riðan, *Δδ.* 51=p. 118, line 1, for ʝriðan, *to writhe, torquere*; præt. ppað, p.p. ppiðen.

Rocce, mib pocce, *with rochet*. Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.

Runl, Lacn. 45=p. 36; that is, ʝrunol, *foul perhaps, graveolens* forsan, as in Sturlunga Sögur, Patr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced.*

## S.

Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

## Sæl—cont.

ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Saltstan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.

Seab, gen. -es, masc., *scab, scabies*. Soð-lice re hæfð ringalne sceabb? fe ðe næbne ne ablnð angeftæððigneŷŷe. } *as last. Post. ed. Sweet p. 70;*  
P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness.* Sceab, Hb. clxxxi. 3.

Sceapōðan, Sceapðan, gender not ascertained; *shavings,amenta*. Lb. I. xxxix. 3, where ascaŷen is faithfully given from the MS. Ða ŷceapðan býðe on pæteŷ, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponaŷ ʝ ŷceapðan numað, Bed. p. 524, line 31, *astulas excidere solent*. Ða geħalgobe ic pæteŷ. ʝ ŷceapðan býðe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Sceappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Scepepan, præt. scpæp, p.p. scpepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Ascpæp ðone pŷpms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potaherd.*

Sepoŷel, gen. -es, *scrofula*. Lacn. 95.

Sculbop, gen. -es, masc., plur., Scylbpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Oŷep ða ŷcylbpu hŷ ðaccube. G.D. fol. 154 b (as mis-bound). *He smacked her over the shoulders.* The original root of this word is Scilb, masc., *a shoulder blade, a shield* (as of a boar). If re ŷcylb upan ʝæt-  
pum geŷegeb oŷep pær ŷcŷleŷ bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back,*

Seulþon—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doe lye;

“One of his shield bones to this day

“Hangs in the city of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E.

p. 408, line 2; Lb. II. lxv.; III. lxii.

Þæt stæne sex, Hom. I. 98, *the stone knife*. We read ȝ hȝpe feaxe geceah

þræb þrúneç, B.W. MS. fol. 164 a,

line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but

the construction is neuter. I cannot put faith in J. M. K.s masc. and fem.

Stæne sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. ȝar onrænde reolh. *Hoc pomum misit phoca.*

Sestep, gen. -tipes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also *Δδ.* 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinþep? *sinder, scoria*, *Δδ.* 45, which makes the accusative sinþpun for sinþpan, but it is not very trustworthy. Israhela folc ȝ geporþen nú me to sinþpum. P.A. fol. 50 a. *The people of Israel is now in my sight turned to sinders*. *See also* C.E. p. 408, line 3, ȝnþpum beȝrunþen, *ground to sinders*.

Sipian, -obe, -ob; 1. *steep, maerari*, Lb. II. xli; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscosity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Opepalop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyse laborare*. toslupað, Lb. II. lix. 1.

ȝeapð se hchama eal toslopen; Hom.

I. 86. *His body was all paralysed*. ȝeapð

Slupan—*cont.*

heopa heopre toþlopen; Josh. v. 1.

*Their courage was paralysed*. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smeþupan, præt. -ebe, p.p. -eb, *to smear, ungere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep

-ig. The genitive of the substantive is found as Smeþopeþ in Paris Psalt. lxii. 5, etc.

Snselþeapm, *see* þeapm, Gl. vol. II. and vol. I. pref. p. lxxii.

Softe, adj., with final vowel, *soft, mollis, lenis*. ȝe þær ȝræðe ȝob ȝ rofde man.

Chron. A.D. 1114. *He was a very good and mild man*. *Æ.G.* p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proeictio*. Lb. II. 1.

Sparl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spæclu a-þroȝon upe speaptan ȝyltas. Hom. II. 248. *The spittles washed away our swart guils*.

Spic, gen. -es, neut; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined,

*Æ.G.* p. 9, line 47. Nolbe poppeþgan ȝær ȝpicer ȝræb. M.H. fol. 139 a. *Refused to swallow the piece of bacon*.

C.D. 692. 2. *Lard*; Læcn. 116.

Spip, *the spike of a reed, spica arundinis*. Lb. II. li. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spipða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb.

II. xii. lix. 13. Ðpincan oð speopðan, Hom. II. 292, *to drink till spewing*.

Sponge, Spunge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Beþypce ane spincgan, Hom. II. 266, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Spnyttan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii.

To ȝy he spnytt ȝ he muð cpylþum ȝopnyme spa hþæt spa he æp ȝpnytte.

Hom I p. 614. *It sprouteth in order*

Sppytcan—*cont.*

to consume with decay what it before sprouted. We find also Asppetgan. Third sing. pres. Spput, Spputt. Lye has other citations.

Stioce, gen. -es, neut., *piece, pars minutior.*

Lacn. 3. Eac hum ȝehypeð sum land-rycoe for his ȝeppince. D.D. 188.

He should also have a bit of land in repayment of his labour. þ̅ him man hpileȝ landrycoer ȝeann. D.D. 189.

That some bit of land be granted him. On unapimeblicu ryccu. G.D. fol. 18 a. In countless pieces. Þe ȝeallenbe to-

bæpst on ȝeopen sticca . þa ȝeopen sticca elyrobod þo ȝeopen scanum. Hom. I. 380. He fell and broke into four pieces :

the four pieces clave to four stones. Genam ða sticcu þ̅ȝ toclopenan hpuðbopes. Hom. II. 154. Took the pieces of the

cloven sieve. Þæt bān þ̅ȝ to bæled on to sticcio. G.D. fol. 178 a. The bone was divided into two pieces. And this

plural in -eo or -io is most exact.

Stiem, Stem, gen. -es, (constr. with ðam,) glow, fiery exhalation. Lb. I. ii. 1 ; II. lix. 10. Prompt. Parv. ; Havelok 590.

Stipician, "stirpare," Ld. vol. III. p. 184, for extirpare.

Stur[e], chamber, sudarium. Δδ. 16, in Sturbæð, hot air bath, vapour bath. The Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præst. Sæp, to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I. vi. 5, xxxix. 3 ; II. lii. 3. Þe sæp of ðam calice. M.H. fol. 16 a. He sipped out of the chalice.

Supe?, Sope?, gen. -an, a sip, haustus. Lb. I. xxxix. 3=p. 102, lxii. 1.

Suðepne (with final vowel), adj., southern, meridionalis. Lb. II. vi. 1, where cymen is neuter ; II. xxiii.=p. 212 ; II. xxviii.=fol. 84 a ; II. xxxix. xliii. ; Ld. vol. III. p. 274.

Spectau, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses maprem, which is to be understood as marsupium ; comparing Þepðbylg.

## T.

Tæran, præst. -ebe, p.p. -eb, to tease (technically), *carpere*, and in no other sense as far as we yet know. Æ.G. p. 31, line 22 ; Δδ. 43.

Teapop, neut., *vermillion, minium*, which it. interprets, MS. Cott. Inl. A. 11, fol. 122 b. ; Δδ. 11, where þ̅ teapo seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigle, Tiegle, gen. -an, fem., a tile, *tegula*. Genum ðe ane tigelan. P.A. fol. 31 b. Take thee a tile. Ða halgan lapeopay ymbȝittað ða tieglað ðe ȝio bupȝ hiepu-alem on ætceppað b̅ð. Ibid. The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.

Tin, adj. (for tinen), tin, stanneus. Lb. p. 236, line 5.

Tynaca, gen. -an, masc., *triacle, theriacum*. a compound medicine. Lb. II. lxiv.

Type, gen. -an, resin, bitumen. Hb. clii. 1, þ̅ȝrivm. Separate the last four passages under Tapu in Gl. vol. II.

Tit, gen. tittes, masc., a teat, *mammilla*, Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ; titta, Hb. xix. 4.

Tol, gen. -es, neut., tool, *instrumentum*. Æceopiað his ȝesuhðum eal þ̅ pita tol. Hom. I. 424. Exhibit to his sight all your apparatus of torture. Geapcian eal þ̅ pinung tol. Hom. I. 428. To prepare all the torment machinery. Gif þu þu tol aheȝȝt oȝeȝ hȝȝ . hur bið beȝm-zen. Exod. xx. 25. Plural tol. Sylle him man tol to his peopce. D.D. 186. He must be provided with tools for his work ; in the Latin, *tela*. Þȝȝ rȝnt þa lapa ; þa tōl. D.D. 477. These are the doctrines and tools. So Æ.G. p. 19, line 58.

Toslupan. See Slupan.

Тремере, Трымерже, gen. -e and -an, fem., a *tremissis*, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þryms, which see.

Tuxl, gen. -es, masc., *tusk, dens prolixior, caninus*. Lb. I. xxxix. 4. Tuxc is the same, and masc. *Canini vel colomelli*. mannej tuxar, Gl. R. 71.

Трѣѡл, masc.?, a *double part or proportion, duplum*. Lb. I. vi. 3, viii. 2.

## U.

Uht, gen. -es, masc., *the last hour of night, tempus antelucanum*. Lb. p. 346. Wb scpælum ꝥ eac mib longŕceartum ꝥepum oꝥscotabon ꝥ hit oꝥgloxon ꝥ apælebon þa hit ƿæf ƿopan to uhter. N. p. 15, fol. 107 a. *We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.*

Uneaðe, Uneðe, adj. (with final vowel), *difficult, difficilis*. Lb. II. i. 1, p. 174. Ða ðuhte me ꝥꝥðe heapð ꝥ uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* Nus ꝥ uneaðe ealpealban goðe to gefrennmanne. St. Andrew, 410. *That is not difficult for Almighty God to accomplish.* The passage Lb. p. 242, line 6, has been taken as corrupt: if sound, it will be, *the belly is not small, and is uneasy*. The words which were before the Saxon writers eyes were probably these: ἡ θερμὴ, ὡς εἶρηται, ἀξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνώμενοις καὶ ἐνοχλουμένοις ὀγκῶ τοῦ μορίου ἐκείνου παρὰ φύσιν ἀξήθελτος, χρώμα δὲ οὐ παντελὸς μέλαν, ἀλλὰ ὀποπείλιδον καὶ μολι-

Uneaðe—cont.

βδαῖον συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden.* It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micge biþ hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungebeꝥe, adj., *unquiet, "inquietus."* Id. vol. III. p. 192.

Ungehearbub, adj., *not come to a head, ad maturitatem nondum perductus*. Hb. iv. 12.

Ungepealben, adj., *not of moderate size, iustam magnitudinem exsuperans*. The signification of gepealben was not rightly known till the publication of the true sense in the present glossary, therefore the significations of ungepealben, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be have in the text of Trallianus as we have it; he only says once γλωσσῶν ξανθὴν (p. 483, ed. 1556) *the tongue yellow*.

Unlæce, gen. -es, masc., *a bad leech, medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unŕceappꝥyno, adj. pl., *not sharp sighted, aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præst. -sloh, p.p. -slagen, to *break out into eruption, erumpere in impetiginem*. Lb. I. xi. Ðonne ꝥe bꝥꝥne ðe on ðæm jnnoðe bið ut aꝥlihð to ðæpe hyde. P.A. fol. 15 b. *When the heat which is in the inwards breaks out to the skin. Feror intimus usque ad cutis scabiem prorumpit.*

## p.

Face. See *Fece*, Gl. vol. II.

Japan, Lb. I. ii. 23, read *japan*.

Feapte, gen. -an, fem., *wart, verruca*. Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.

Feaxhlaþ, gen. -es, masc., *a cerote, κνερτή*. Lb. I. iv. 3, etc.

Feden, *watchet, light blue*, subcæruleus. Lacn. 45; Cf. *pæð, wood*.

Feolope, Lb. I. v. 1, for *peolopas*. Ld. vol. I. preface, p. c.

Fepnægél, gen. -gles, masc., *a wart, verruca*. Þa læpðe hi sum iudeisc man þ heo name ænne fepnægél of sumer oxan þpæge. Hom. II. 28. *Then a Jew recommended her to take a wart off an oxes back*. A lump on the back of an ox, raised by a maggot, is now called in Norfolk a *warble*.

Fyl, Lacn. 77, seems an error.

Fýlan, *to connect*; *Δδ*. 1. Copulat, Gl., *rogæbepe þlað*. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed *Raptat þyleþ*, but that gl. begins with *Præfatio* in librum καθήμερῶν, as any one may see who has the two books before him, and in the order of the words the glossator came upon *Captat*, in the lines "*Illum forensis gloria, Hunc triste captat clas-*" *sicum*;" it is therefore *Captat*, not *Raptat*. The *radix* seems to occur as *Vel*, neuter, in the *Njals Saga*; *Ok hefir nú hvarki okkat vel*; *and now neither of us holdeth to our connexion*; our being *rotfæpov*, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. *Her-varar Saga*. p. 163, line 14, ed. 1671; var. lect. *vèla, mæla*, p. 49, ed. 1847. In that place translated *täckia, thatch*, and in *index circumcingere*, ed. 1671, and om-give, ed. 1847.

Fypm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

Fyppan, Fuppan, *recover, convalescere*. See *Gepuppan*.

Fypt, gen. -e, fem., *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. *Mascopypt*, in Gl. vol. II., and add Lb. I. xxxvi. xli.

Flæco, Flaco, Flæc, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed *Flæc* in *Beda*, p. 492, 18.

Foh, adj., *wry, wrong, contortus*, makes its definite form by contraction, *Fon* for *Fohan*, Lb. I. xii.

Fonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in *Fenge*. Lb. III. xlvii.

Fpæð, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and *peaðe* = *peaðum*.

Fpib, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Lacn. 46.

Fpnum, Lb. II. xxxiv. contents: in text *pyppnum*.

Funbelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; *Δδ*. 11.

## p.

pancrull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

þeapmgeþinb, Ld. vol. I. p. lxxii.

þeoce (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; *Δδ*. 58. *þeoce genip oþepppeþ þone munt*. Exod. xix. 16. In the *Heliand*, *It is her so thikki undar us*; p. 104, line 5. *It is here so thick under us*.

þynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. 1. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. þynne huc býð. Sc. fol. 28 b.

þost, masc., *dung, stercus*. Lb. I. iv. 6.

þpeapan, præt. þpeop, *pierce*. *Δδ*. 33. Cf. þpopenð, *scorpion*. Þe sona þpeop þpy-

**Þneapan—cont.**

pes pīð þæs pīnbes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

Þneobpæb, Lb. II. vi., beobpæb?

Þneohygne, adj., *three cornered*, translates Τρίγωνον, Hb. clxxxii. 1.

Þpumse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceoplep pepgylb 17 ce. 7 vi. 7 lx. Ðpimra þ bīþ tpa hunb reyllinga be mypcna lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings; and if a Mercian shilling be four peningas, a þumse will be three peningas, which is not far from the weight of a drachma. On pp. 79, 80 of D.D. are several examples of the use of þpimsa in the genitive plural: since it must be assumed to be the same word*

**Þpumse—cont.**

as tpeimisse it must be fem., and make gen. in -e and -an.

Þunoppæb, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Ðpihten renbe þunoppaba 7 hagul 7 bypnenbe ligetta ofep eal egypta land. Exod. ix. 23. Mīc tȳ rpa hio ahoḟ ðæt heaḟob upp of ðæpe mȳsan rpa mȳcel mægen hegetrlyhta 7 þunepaba . . . . Ðæp forð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on. Þio ahoḟ þ heaḟob of ðæpe mȳran romob mið ðæpe þunopabe. Ibid. She raised her head from the table at the moment of the thunderclap. Ahleoðpobe reo heorten 7 re ðunoppab ofroh ealle ða næbbpan. G.D. 210 b, where read reo. The heaven roared, and the thunderpeal destroyed all the snakes.*

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**I N D E X.**

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# I N D E X.

## A.

- Abbazo, *domus infirma*; vol. I. pref. p. lxvi.
- Abdomen. See Belly.
- Abortion, to avoid; Lb. III. xxxvii.
- Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.
- Abortus misunderstood; Quad. ii. 16.
- 'Αβρόταρον truly interpreted; Hb. cxxxv. 1.
- Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?
- Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.
- Achillea (see 'Αχιλλεῖος, Dioskor. iv. 36), rightly interpreted; Hb. xc.
- Actium, a various reading of 'Αρκεῖον, or 'Αρκεῖον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.
- Adder. See Snake.
- Αἰεῖων μύθος, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.
- Æsir, the northern nations gods; Lacn. 76.
- Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.
- Agagula, *a punk*; vol. I. pref. p. lxiv.
- Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.
- 'Αγλαοφάρῖς, the *peony*; Hb. clxxi.
- 'Αγχουσα, anchusa, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.
- Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.
- Ague. See Fever, Lb. I. lxii.
- Air, III. 272.
- 'Ακανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
- 'Ακάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκρον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.
- 'Αχιλλεῖος, a *yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- 'Αχῶρας rightly interpreted; Hb. clxxxiv. 4.
- 'Ακρόζυμος, *leniter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed *leniter* in Isidorus.
- Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.
- Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvii. 3; foreign, ibid.; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.
- Alogia, *surfeit*; vol. I. pref. lix. lxiii.
- Altar, in medicine Lb. I. lxvii. III. xli.

Aluta, *wood*; Hb. lxxi.  
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.  
 Ἀμμι; Hb. clxiv. See Names of Plants.  
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.  
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.  
 Anabola, *a womans cowl*; vol. I. pref. p. lx.  
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.  
 Ἀνδρογύνην, *rightly interpreted*; Quad. iv. 12.  
 Ἀρηθον, *truly interpreted*; Hb. cxxiii. 1.  
 Angina pectoris; Lb. I. xv. 6, xvi.; III. xiii.; Lacn. 63, 116; Διδ. 38, 39.  
 Ἀντιδότης, *partially interpreted*; Hb. cxlix. 3.  
 Ape, Quad. xi. 6, and drawn.  
 Aperientia, *gentle*; Lb. II. liii.  
 Apium, *rightly interpreted*; Hb. cxx. 1.  
 Apollinaris, usually Hyoscyamus in Fuchsianus and gill, is separated from it by Apuleius, and interpreted; Hb. xxiii.  
 Appetite, *loss of*; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.  
 Ἀργεμύνη, *confused with agrimony, see Hb. xxxii., is, perhaps, Adonis aestivalis.* (Oxf. copy of Vienna drawings.)  
 Aristolochia, *herb*; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.  
 Ἀρτεμισία, *Artemisia, herb, Dioskor. iii. 127; rightly interpreted as mugwort*; Hb. xi. Diosk. mentions three sorts, as does Hb.  
 Asparagus agrestis, *interpreted*; Hb. lxxxvi.  
 Ασπλήμιον, *interpreted, with a tale from Apuleius*; Hb. lvii.  
 Ἀστέριον, *left without interpretation*; Hb. lxi. There is no description.  
 Ἀσθμα, *for*; Διδ. 51, 52, 53.  
 Astrology *rejected*; Hb. xciii.  
 Attercoeps; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.  
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited :—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlvi. xlviii. lvi. 3.  
 Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.  
 Aretæos; vol. II. p. 258.  
 Augustinus; III. 264.  
 Celsus; Lb. II. ii. 12.  
 Diokles; Lb. II. xxv.  
 Dioskorides, *most of the last part of the Herbarium in vol. I.*  
 Φιλόγριος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.  
 Galenos; Lb. I. xxxv.; Διδ. 64.  
 Legends; vol. II. p. 112.  
 Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlviii.  
 Oribasios; Lb. II. xxxiii.  
 Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.  
 Plinius; Lb. I. lxxx.  
 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.  
 Sedulius; Lb. lxii. 3.  
 Sextus; Lb. I. ii. 16, iii. 2.

## B.

Baccanlus, *a bier*; vol. I. pref. p. lxi. lxiii.  
 Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords*, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.  
 Badonola, *a litter*; vol. I. pref. p. lx. lxiv.  
 Baldness, *for*; Lb. I. lxxxvii.

- Βαλλωρά**, becomes pollute, Hb. clxxvii. 1.  
**Balsam**, its medicinal virtues ; Lb. II. lxiv.  
**Βασίλισκη**, translated, wonderful account of ; Hb. cxxxi.  
**Βασίλισκος**, *basilisk*, truly interpreted ; Hb. cxxxi.  
**Baths**, hot ; Hb. cxli. 2.  
**Βατράκιον**, the herb *ranunculus*, *buttercup* ; Hb. x.  
**Beer**, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8 ; vol. I. p. 376 ; Lb. I. ii. 19 ; III. xxxviii.  
**Bees**, to secure them ; Hb. vii. 2, vol. I. p. 397.  
**Belly**, remedies for disease of, Hb. i. 11 ; for swollen, Hb. i. 21 ; sore, Hb. ii. 2 ; swollen, *ibid* ; enlarged, Hb. ii. 4, 7 ; sore, iii. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3 ; for-waxen, xl. 1, xlv. 2, liii. 1, lix. ix. 3, 4, lxix. 1, 2, lxxx. 3, lxxxi. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2 ; *πρὸς στομαχικόν*, Hb. cliii. 2, clxiii. 3, clxvi. 2 ; Quad. ii. 2, iv. 17, vol. I. p. 387 ; wounded, Lb. II. xxvi. ; pain, III. xviii. lxix. lxx. ; Lacn. 87.  
**Benisons** ; Lb. I. lxiii. ; III. lxiv. ; Lacn. 11 ; vol. III. pp. 79, 80. *See* Holy.  
**Betonica**, *betony*, its medical uses ; Hb. i. xvi. 3.  
**Bewitched**. *See* Knots.  
**Biden**, or *Bidet*, in use ; Lb. I. xxxii. 2, 4.  
**Bile**, disordered, for, Hb. xc. 11 ; for effusion of, cxli. 2, cxlvi. 2, clxxxi. 2 ; Quad. vi. 12 ; III. xi. ; disordered, Lb. II. i.  
**Blackening of the body**, for ; Lb. I. xxxv.  
**Bladder**, for disease of ; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2 ; Quad. iv. 9, viii. 11 ; Lb. III. xix. xx.  
**Blains**, for ; vol. I. p. 380 ; black, Lb. I. lviii. 4.  
**Blattus**, *purple* ; vol. I. pref. lxiv.  
**Blear eyes**, for, use betony ; Hb. i. 6.  
**Bleeding**, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical) ; waybread, iii. 5, xci. 1 ; Lb. I. ix. ; in the dog days wrong, Lb. I. lxxii. ; in an oven, II. li. ; when, Lacn. 117, 118.  
**Blisters**, for ; Hb. ii. 9.  
**Blood**, recruited by the action of the liver ; Lb. II. xvii.  
**Blood spitting**, for, Hb. xl. 2 ; running from the nose, lxxvi. 4, clv. 4 ; for bad, cxxiv. 1 ; runnings, clxx. 1, clxxv. 1 ; Quadr. iv. 20, v. 1, vi. 4 ; vol. I. p. 394 (a charm) ; Lb. I. vii. ; from the bladder, Lb. I. xxxvii. ; from the stomach, Lb. II. lxiii. contents ; III. x. ; *Διδ.* 64, 65.  
**Blotch**, for ; Lb. I. viii. xxxii.  
**Blow**, for a ; Lb. I. lv. lvi.  
**Bloxus**, *brown* ; vol. I. pref. p. lix. *See* Blattus.  
**Boar in medicine** ; Quad. viii.  
**Boba**, *stout*, *stiff* ; vol. I. pref. p. lix. lxiv.  
**Body**, for soreness of ; Hb. xxi. 4.  
**Body lice** ; Lb. I. li.  
**Βολβός** *σπλλητικός*, misinterpreted, Hb. xliii. ; not interpreted, Hb. clxxxiv.  
**Βούλωσσαν**, misinterpreted ; Hb. xlii.  
**Βούφθαμον**, a kind of *anthesis*, or ox eye, but not English ; Hb. cxli. 1.  
**Bowels of an earwig**, to make an external application ; Lb. I. lxi. 2.  
**Brain exposed**, how treated ; Lb. I. i. 15 ; in communication with the stomach ; Lb. II. i.  
**Brassica silvatica**, rightly interpreted ; Hb. cxxx.  
**Breasts**, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.  
**Breastbone**, for the ; *Διδ.* 54, 55.  
**Breath**, for bad ; Lb. I. v.  
**Brimstone** (from Sicily) ; Hb. xci. 3, cxxiii. 1.  
**Brittanica**, a Dioakoridean plant unascertained, is interpreted ; Hb. xxx.  
**Brock**, or badger, medicinal ; Quad. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xlii. 9; Lb. I. i. 14, 15, 17, xxv. 2.  
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxxviii. 3, clxxxiv. 2; Quad. vi. 10.  
*Bpovvia*, the description of which is not clear, taken as hop; Hb. lxxviii.  
 Buck in medicine; Quad. v.; *Διδ.* 24.  
 Bull in medicine; Quad. xi.  
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, cxlvii. 1, clxviii. 2; Quad. xi. 12; Lb. I. lx; III. xxix.  
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxxv. lxxi; Lacn. 26, 28, 29, etc., etc.

## C.

- Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (*Λιθίωπρας*), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.  
*Cambas, the hams, poplites*; vol. I. pref. p. lxxi.  
 Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxlii. 2, clxvii. 3; Quad. vi. 21, xlii. 5; Lb. I. xlvi.; III. viii. xxxvi.  
*Canis caput, snap dragon*, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψάλλιον*; iv. 70.  
*Cánabasis silvatica* interpreted as *Cannabis*; Hb. cxvi. 1.  
 Canterius, *horse*; vol. I. pref. lxi. lxxv. 1.  
 Capital, *skull*; vol. I. pref. p. lxx.  
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.  
 Cardiac disease; Lacn. 8.  
*Carduus silvaticus*, truly translated; Hb. cxi. 1.  
 Carls wain, or Churls wain; 111, 270.  
 Churl is generally spelt Ceorl in Saxon.  
*Catacrinas, hip bones*; vol. I. pref. p. lxxi.  
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.  
 Variola in sheep; Lacn. 81.  
 Canterbury, the; Lb. p. 84; I. xxxviii. 8.  
 Centimorbia, a plant; Hb. clxii.  
*Cerefolium, χαϊρέφυλλον*, without native name; Hb. cvi. (probably foreign only).  
 Ceremonies, as cures; Lb. I. xxxix. 3, lxxvii. lxxviii. lxxxvi.  
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.  
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.  
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.  
 Cheese of goats milk; Quad. vi. 5, 6, 7.  
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxtvi. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.  
 Chicken broth; Lb. II. lvi. 1.  
 Chilblain, for; Lb. I. xxx.; *Διδ.* 45.  
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.  
 Chopped or chapped limbs; Lb. I. lxxiii.; *Διδ.* 46.  
 Church bell in medicine; Lb. I. lxiii.  
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.  
 Circle of St. Columb; vol. I. p. 395.  
 Clada, *neck*; vol. I. pref. p. lxx.  
 Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxxv.  
 Clivers from cleaving to; Hb. clxxiv. 1.  
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.  
 Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxi.  
 Cold in the head; Lb. I. x.  
 Columbina equivalent to Verbena; Hb. lxvii.  
 Complexion, for a good; Lb. II. lxv. 5, lxvi.  
 Conas, *eyes*; vol. I. pref. p. lxix.  
 Conception, for; Quad. ii. 17; Lb. II. lx. contents.  
 Confirma, *comfrey*, interpreted by a name even then almost obsolete; Hb. lx.  
 Consolida, *comfrey*; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.  
 Constipation, for; Lb. II. lvi. contents, lxiv. contents, lv. lvi.; III. xxi.  
 Constitutions differ; Lb. p. 84.  
 Consumption; Lb. II. li.  
 Copper; Lb. I. xv. 2; III. ii. 1; Lacn. 113.  
 Corns on a horses feet, for; Lacn. 96.  
 Cosmetics; Quad. xi. 13, xii. 1, 2.  
 Costiveness, for; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1; Quad. vi. 11, xi. 4.  
 Cotton; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculus.  
 Cough, for; Hb. cxxiv. 1, 2, cxvii. 1; Lb. I. xv.; III. ix. xiv.; Lacn. 3, 86, 112, 113.  
 Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.  
 Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4; Quad. xi. 9, xiii. 2; from disordered stomach, Lb. II. i.  
 Crassus, *breast*; vol. I. pref. p. lxx.  
 Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3; lichen from; III. lxii.; Lacn. 91.  
 Cruditas misunderstood; Hb. xxi. 4.  
 Cucumis silvaticus interpreted; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as talc. Colu-

Cucumis silvaticus—*cont.*

mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebant." Book ix. cap. 3.)  
 Cutting into an abscess; Lb. II. xxii.  
 Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

## D.

Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.  
 Dead fœtus, to remove; Hb. lxiii. 2; so *ἐμβρυα ἐκτινάζει*, Diosk.; Lb. II. lx. contents; III. xxxvii.  
 Deadened flesh; Lb. I. xxxv.  
 Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.  
*Διχότεις*, *oi*, truly interpreted; Hb. cxxxv. 4.  
*Δελφίνιον*, *larkspur*, without interpretation; Hb. clx.  
 Demoniacal possession. See Lunatic.  
 Depression of spirits from disordered stomach; Lb. II. i.; Lacn. 73.  
 Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii.; Lacn. 11.  
 Diagnosis of the sex of the fœtus; Lb. II. lx. contents.  
 Diaphragm; Lb. lvi. 4.  
 Diarrhœa, for; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxv. 5; III. xxii.; Lacn. 17, 18, 59, 102.  
 Dies *Ægyptiaci*; Lacn. 117.  
 Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

*Διεταμνος*, left without interpretation, foreign; Hb. lxiii.  
 Diphtheria, or a like disease; Lb. I. iv. 6.  
 Discretion recommended to the physician; Lb. II. vii.  
 Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxiii. 2.  
 Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.  
 Dog, in medicine; Quad. xiii. (in 5 strike out mad).  
 Dorsal muscle, for the; Lb. I. lxxi.  
 Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)  
*Αρακόντιον*; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.  
 Dreams, against frightful, use betony; Hb. i. 1.  
 Drinks, sweetened; Quad. ii. 8.  
 Drop, for the; Lacn. 2.  
 Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, *ἐν ἀρχομένῳ ὕδατι*; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.  
 Drunkenness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.  
 Dumbledores; Lb. I. ii. 1, 5, 7, 10.  
 Dumping of fruits pounded; Hb. cxxxiv. 2.  
 Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 8, l. 2, lxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58; *Διδ.* 24.  
 Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Lacn. 51.  
 Dysenteria; Hb. ii. 5, cxxvi. 3, from Dioskorides; cxvii. 4 (*δυσεντερικὸς*); Lb. II. lxiii. contents, lvi. 3, 4, lxx. 1, 2.

## E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Lacn. 12.  
 Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcvi. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Lacn. 59; *Διδ.* 17.  
 Earth in the centre of the planetary system; III. 254.  
 Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Lacn. 57.  
 Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.  
 Ebulum truly interpreted; Hb. xciii. 1.  
 Ecliptic; III. p. 250.  
 Egypt, its want of rain; III. p. 252.  
 Ἐχίον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.  
 Elephant, in medicine; Quadr. xii.  
 Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Lacn. 50.  
 Elf; Lb. II. lxx. 5; III. lxi. lxii. lxiii. (water elf); Lacn. 11.  
 Elfshot, for cattle; Lb. I. lxxxviii. 2, 8; II. lxx. 1; Lacn. 76.  
 Emmets in medicine; Lb. III. xxxiv. xlvii.  
 Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.  
 Emollients; Lb. I. ii. 1, 5.  
 Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.  
 Encliticus, on the decline; vol. I. pref. lix. lxiv.  
 Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.  
 Equisetum; Hb. xl. See *ἰσχυρίς*.  
 Ἐπέβροτος of Dioskorides translated peas; Hb. clxxxi. 1. (He says, pods like pulse.)

Erifa (*ερίφια* ?), a plant unknown, interpreted; Hb. exxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρόγγιον, without English; Hb. clxxiii. See *Colhxsecg* in names of plants; see also *Γοργόνιον*.

Eruption, for, xx, 8, xc, 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. Ruscus, *butchers broom*, and *Bruscus, brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia, fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlv.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

## F.

Φαλόγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlv. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*βίγη, shivering*); dry, cxlv. 1 (*καῦσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lviii.; III. xlviii.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod, scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψέλλας*), cxliii. 1.

Flux, for; Hb. i. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

*Fœnum græcum*, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.  
 Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.  
 Folly, a dose for; Lb. I. lxvi.  
 Fox, in medicine; Quad. iii.; Lb. III. ii. 1.  
 Fracture, for; Hb. clxxxiv. 5.  
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.  
*φέρμας*, rightly interpreted; Hb. xvi. 3. From 'disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.  
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.  
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

## G.

Gaelic charm; vol. II. p. 112.  
 Gall, for, in a horse; Lb. I. lxxxviii. 1.  
 Galli crus interpreted, rightly it seems; Hb. xlv.  
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.  
 Gastric derangements. See Bile.  
 Genitals, for diseased; Lb. I. xxix.  
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.  
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.  
 Giddiness, for; vol. I. p. 378, 9, 10; Δδ. 13, 14, 15.  
 Gladiolus adopted; Hb. lxxx.  
 Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.  
 Gnats, against; Hb. cxliii. 1.  
 Goat in medicine; Quad. v.  
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.  
 Γορρόπολα, for; Hb. clviii. 4.  
 Γοργόνιον, without interpretation; Hb. clxxxii. See Colhxseog in Names of Plants.  
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Laen. 68, 69.  
 Grace, for; Hb. clxxix.  
 Gramen, as limited to *γρῶσσις*, rightly interpreted; Hb. lxxix.  
 Greasy legs in a horse, for; Lb. I. lxxxviii.  
 Gripping, *tormina*, for; Lb. III. xxviii.  
 Groin, for diseased; Hb. v. 5.  
 Gryas, unknown, interpreted; Hb. li.  
 Gums, for the; Hb. cxlii. 3 (for Dioscorides has οδῶα), clxxxi. 4; Quad. xiii. 12; Δδ. 32.  
 Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

## H.

Hæmorrhage, for; Lb. III. xxxvii.  
 Hail. See Storm.  
 Hair, for falling, Hb. xviii. 2, xxi. xlviii. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.  
 Hair lip or Hare lip; Lb. I. xlii.  
 Hands, for the; Hb. xxiii. 2; Δδ. 48.  
 Hardness, of body, Hb. ii. 11; φήματα, Hb. cxlvi. 5; Quad. ii. 8.  
 Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.  
 Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.  
*Hastula regia*, *royal sceptre*, an asfodel, interpreted as all gill; Hb. xxxiii. liii.  
 Head, for the; Δδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.



Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxliii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.

Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii. 1; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.

Heartburn, for; Διδ. 60.

Heat of body, for, *φλεγμονή*, inflammation, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; inflammation, Hb. cxlvii. 1.

Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxi. 1. The modern botanists agree.

Heel sinew broken; Lb. I. lxxxi.

Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clix.

Hemiplegia; Lb. II. lix.

Ἑπτάφυλλον truly interpreted; Hb. cxviii. 1.

Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.

Ἡλιοσκόπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.

Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l. 1; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.

Ἡρακλεῖα, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.

Hernia, for; Quad. v. 10.

Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.

Hiccup or Hiccup; Lb. I. xviii.; II. vii; III. lxii.; perhaps Lacn. 70.

Ἱερόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.

VOL. III.

Ὁλοχρυσος rightly interpreted; Hb. cxxxi.

Holy days in medicine; Lb. II. lxv. 4.

Holy oil; Lb. II. lxv. 5.

Holy salt; Lb. II. lxv. 5.

Holy salve; Lacn. 29.

Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.

Hop, the name of the plant: use in beer; Hb. lxviii.

Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlv. 1, lix. 3; Διδ. 51.

Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.

Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.

Hoved, for cattle; Lb. I. lxxxviii. 2.

Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), cliii. 2, clviii. 2.

Ἰπέρικον κόριον; Hb. clii., foreign, without English name.

Ἰσώπια, with a Latin translation turns out ulcers; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).

Ἰσπερικὴ πνίξ, miswritten; Quad. ii. 7.

## I.

Iaris, with locks, *cincinnis*; vol. I. pref. p. lxix.

Idiotcy, prescribed for; Lb. I. lxvi.

Incurable diseases, for; Quad. i. 3.

Indigestion, for; Lb. II. xxix.

Inflammation, for; Hb. ii. 6.

Inflation, for; Hb. xlv. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.

Influenza; Lb. I. i. 16, 17.

Inguinal parts, for; Hb. xciv. 4, clii. 1, cxxiii. 1. 2; Quad. viii. 2.

Injection; Lb. II. xxviii. (*clyster*?).

Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxlii. 2, cxlvii. 4, cxlviii. 1, where ἐνι στροφομένων would be Latinized *ad termina*, a more ambiguous term, cliv. 3, clv. 3,

B B

Intestines,—*cont.*

clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.

*Inula campana* interpreted; Hb. xcvi. 1.

Inward fallon, an obscure disorder; Lb. I. xli.

\**Ἰπποί*, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.

\**Ἰππουρί*s not interpreted; Hb. xl. Horse-tail seems to be a modern word, a translation of the Hellenic.

\**Ἰρι*s 'Ἰλλυρικῆ, foreign, name retained; Hb. clviii. 1.

Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.

\**Ἰσάρι*s, left without interpretation; Hb. lxxi.

\**Ἰσχυί*s, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.

Itch, for; Hb. lxxxi. clii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxxv. 5.

Inssum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.

Ivory; Quad. xii. 1, 2.

## J.

Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxx. 3; III. xii. lxxii.

Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.

Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlvi. 4, lxxxix. 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.

Journey, for a; Hb. xi.

## K.

\**Καλαμίνθη δρεωή*; Hb. xcvi. 1.

\**Καλλίτριχον* or *-ος*, interpreted water wort; Hb. xlviii. In the mediæval gl. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

\**Κάρπαι*s, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.

\**Καρδιακή διδθεσι*s understood etymologically; Lb. II. i.

\**Καταμήνια*, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.

\**Κενταύριον τὸ μέγα* (Dioskor.), rightly interpreted; Hb. xxxv.

\**Κενταύριον τὸ μικρόν*, rightly interpreted; Hb. xxxvi.

Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.

\**Χαμαιδάφνη*, misinterpreted; Hb. xxviii.

\**Χαμαίδρος*, interpreted; Hb. xxv. *See* Names of Plants.

\**Χαμαιλάλα*, which is a laurel, mistaken; Hb. xxvi.

\**Χαμαίλων λευκός*, interpreted by approximation; Hb. clvi. 1.

\**Χαμαμήλον*, chamomile, interpreted rightly; Hb. xxiv.

\**Χαμαίπινος*, misinterpreted; Hb. xxvii.

\**Χελιδονία*, foreign; Hb. lxxv.

Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρίτις*; Hb. cxlv. 2.

Kings evil, *ἰκτερος*, *jaundice*; Hb. cxliii. 1.

\**Κίρσιον*, misinterpreted; Hb. lxx.

\**Κλύδωνες*, or watery congestions; Lb. I. xiv.

Knee pain, for; Lb. I. xxiv.; III. I.; Lacn. 15, 49.

Knots, obligamenta. *See* vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.

\**Κόνυζα*, without interpretation, being foreign; Hb. cxliii. 1.

\**Κοτυληδών*, left uninterpreted; Hb. xlv.

\**Κυδάνια μήλα*, mistaken; Hb. cxxxv. 6.

\**Κύμνον*, foreign; Hb. clv.

\**Κυνόγλωσσον*, misinterpreted; Hb. xcvi. 1.

## L.

*Kυβς βδρος*, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπεσσος*; Hb. xx. 8.  
*Κέπρος*, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

*Lacterida*, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάνθιον*); Hb. cxiii.

*Lactuca leporina*, without interpretation; Hb. cxiv.

*Lactuca silvatica*, translated; Hb. xxxi.

*Lammas Day*, from the bread hallowed that day; III. 290.

*Lancet wounds*; Lb. I. lxxii.

*Land*, a charm for; vol. I. p. 398.

*Λάπαθον*, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *δύλαπθιον* in gill.

*Lar*, for larder; vol. I. pref. p. lxiii.

*Latin* misinterpreted; Hb. cxv. 3.

*Laver*; Hb. cxxxvi. 1.

*Lay*, a Wort Lay! Lacn. 45.

*Leap year*; III. 262.

*Legendary lore*; vol. II. p. 112.

*Legs*, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.

*Leporis pes*, translated; Hb. lxii.

*Leprosy*, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.

*Ληθαργία*, truly interpreted; Hb. xc. 5.

*Lice*, for, Lb. I. lii.; called worms, Quad. ix. 15; for, Lb. III. xlv.; Lacn. 71, 72, 77.

*Lilium* (foreign, already naturalized), retains its name; Hb. cix.

*Limb*, for a lost; Lb. I. xxxviii. 8.

*Lingua bubula*, misinterpreted; Hb. xlii.

*Lingua carnis*, misinterpreted; Hb. xcvi. 1.

*Linen*; Hb. cxxx.

*Linseed*; Hb. xxxix. 3.

*Lion*, in medicine; Quad. x.

*Lips*, for sore; Lb. I. xi.; Δδ. 29.

*Litany*, a; vol. II. p. 112; Lb. I. lxiii. (as *Ora pro nobis*).

*Litharge*, regarded as silver filings, Quad. ii. 11; employed, Δδ. 2.

*Λιθόσπερμον*, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.

*Liturgical charms*; Lb. I. xiv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.

*Liquids*, their weights; Lb. II. lxvii.

*Liver*, diseased, for, Hb. iv. 5, xxxiii. 2, lxxxi. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ήπαρκοίς*), clxx. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.

*Lizanam*, *tongue*; vol. I. pref. p. lxix.

*Loins*, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; *νεφρίτις*, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.

*Loss of appetite*; Δδ. 50.

*Loss of voice* (hysterical); Lb. II. lx. contents; Lacn. 88.

*Lowering treatment* improper about *Lammas day*; Lb. I. lxxii.

*Λύχνης σφεαυική*, interpreted by the syllables; Hb. cxxxiii.

*Lumbago*, for; Lb. I. xxii.

*Lunar cycle* of nineteen years; III. 264.

*Lunatic*, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlv. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxy. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.  
Lupinus montanus; Hb. cxii. (foreign).

## M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxxiii. 5; Quad. ix. 11, xiii. 7, 8.  
Madianum, *side*; vol. I. pref. p. lxx.  
Mæonia, misunderstood; Hb. cxli. 1.  
Maggots. *See* Worms.  
Μαλᾶχον ἄγρια, interpreted; Hb. liii.  
Male and female distinguished in pennyroyal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.  
Malva erratica, interpreted; Hb. xli.  
Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.  
Μαυθραγῶρας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.  
Mare, as in night mare; Lb. I. lxiv.; III. i.  
Marrubium, rightly interpreted; Hb. xlvi.  
Masses, in medicine; Lb. I. lxiii.  
Matrix, for diseases of, Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has πρὸς καταμνήτων ἀγωγὴν, and the like), Hb. clxv. 2; for διστερικὴ πνίξ, Quad. ii. 7, iii. 1; dropsy, Lb. II. ix. contents.  
Mead; Lb. I. lvi. 1.  
Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.  
Megrim, ἡμικρανία, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.  
Μήκων, rightly interpreted; Hb. liv.  
Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.  
Mentagra, *a toe*; vol. I. pref. p. lxxi. 1.  
Mentastrum should have been interpreted; Hb. xcii. 1.  
Mentha, *mint*, adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)  
Mercurialis interpreted; Hb. lxxxiv. 1.  
Meteors; III. 268.  
Michinas, *nostrils*; vol. I. pref. p. lxx.  
Midges, against; Hb. cxliii. 1.  
Midrif, διδραγμα, for; Hb. iii. 6.  
Milk, for flow of; Hb. clxi. 2.  
Millefolium, rightly interpreted; Hb. xc.  
Milotis, an herb, but what? Hb. clxxxiii.  
Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.  
Mistakes about Greek in the piece περί Διδάξεων; 1, 3, 25, 33, 40, 42, 50, 64.  
Μῶλον, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.  
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxl. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.  
Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.  
Mortified parts, how to cut away; Lb. p. 84.  
Mouæ in medicine; Lb. III. xxv.  
Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.  
Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.  
Mushrooms; Quad. iv. 14.  
Mustard in use for flavouring; Lb. II. vi.

## N.

- Nails, for scurvy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
- Napping, against; Quadr. viii. 10.
- Nάρδος (*valerian*); Hb. lxxxi. 5, cxxxii. 3.
- Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
- Nasturtium, rightly interpreted; Hb. xxi.
- Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
- Navel, for the; Διδ. 56, 57.
- Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xcv. 1.
- Night, III. 240, 242; prolonged, 260.
- Νίττον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
- Nits, eggs of lice; Quad. ix. 15.
- Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
- Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
- Nostalgia, for; Lb. II. lxxv. 5.
- Nymfete [νύμφαια], left without interpretation; Hb. lxxix.

## O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οιδάνθη, left without interpretation; Hb. lv.
- Όκκμον, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of Όκκμον. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

- Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
- Omnimorbia, the same as πόλιον, which see; Hb. cli.
- Onsworm; Lb. I. xlvi. 1.
- Orbicularis, herb, κυκλάμιος; the stems curve; rightly interpreted; Hb. xviii.
- Ορβιγανον, without native name; Hb. ci. (held indigenous), cxxiv.
- "Οργανον interpreted *bliss*; Διδ. 33.
- 'Ορθοσπνολα, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- "Ορυζα, rice; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if 'Οστράδα, is foreign, and misinterpreted.
- Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
- Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
- Oversleeping, for; Quad. iv. 1.
- Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
- Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

## P.

- Papaver; Hb. liv.
- Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, *hopn*, the cupping horn, to be meant in *set on*; III. xlvii.
- Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
- Παρρυχία, left uninterpreted; Hb. xliii. 3.
- Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
- Patella, mistranslated; Quad. ii. 12.
- Paten, the eucharistic; Lacn. 11.

Patha, *face*; vol. I. pref. p. lxix.  
 Peony; Hb. lxvi.; foreign, retains its Greek name.  
 Peppered medicated drink to comfort the stomach; Lb. II. iii.  
 Perdicalis, rightly interpreted; Hb. lxxxii.  
     1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάσι in modern Hellenic.  
 Peripats; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4; lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.  
 Περιστερών, equivalent to verbenia; Hb. lxvii.  
 Perna, *limb*; vol. I. pref. p. lxix.  
 Personacia, interpreted; Hb. xxxvii.  
 Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.  
 Petroleum, its virtues; Lb. II. lxiv.  
 Πετροσέλιον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.  
 Πευκέθωνος, rightly interpreted; Hb. xcvi.  
 Pheasants (wild hens); Lb. II. xxxvii.  
 Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.  
 Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.  
 Planets; III. 270.  
 Pleiades; III. 270.  
 Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1; Lacn. 23; Διδ. 58.  
 Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlv. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.  
 Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamacyparissus* by Schneider.  
 Pollote for βαλλωτή; Hb. clxxvii.  
 Πολύτριχον, an herb unknown, interpreted; Hb. lii.

Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.  
 Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)  
 Pose, for; Hb. xlvi. 1.  
 Potion, for a lodged; Lb. III. xlii.  
 Poultrices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxiii. 4, clxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.  
 Πράσιον, rightly interpreted; Hb. xlvi.  
 Prayer for the eyes; Lb. II. lxii. contents.  
 Pregnancy by medical art; Quad. iv. 12, 14.  
 Preparation of plasters; Hb. xi. 3.  
 Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.  
 Πριάπισκος; Hb. xvi. 2. Made the same as vinca peruviana; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.  
 Prolapsus, for; Lb. II. lvii. contents; III. lxxii.  
 Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.  
 Proserpinaca, rightly interpreted; Hb. xix.  
 Prosperity, for; Hb. clxxix.  
 Proud flesh; Hb. clxiii. 6.  
 Ψόλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψάλλα, a flea; Hb. clxix.  
 Puerperal hæmorrhage, for; Lb. II. lx. contents.  
 Puerperal insanity; Lb. II. lx. contents.  
 Pulegium, rightly interpreted; Hb. xciv. 1.  
 Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatica), worn in church in Saxon times; vol. I. pref. p. lxvi.  
 Purulent gatherings; Hb. xxxix. 3.  
 Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.  
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνas* is not in our copies of Dioskorides.)

## Q.

Quicksilver; Lb. I. lii.  
 Quinsy, for; Lb. I. iv. 4, 6.  
 Quiverings, for; Hb. clxxi. 4.

## R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.  
 'Ραγδας, not fully interpreted; Hb. clxv. 3.  
 Rain; III. 276.  
 Ram in medicine; Quad. vii.  
 Rats, a prayer against; vol. I. p. 397.  
 Red, a favourite colour in medicine; Lb. I. xlvii. 1. See Næsc, Gl. vol. II.; Lb. III. i.  
 Renes mistranslated; Quad. iv. 9, 10.  
 Rheumatism. See Jointache.  
 Ricinus, foreign, not interpreted; Hb. clxxvi.  
 'Ρυοίρρες, ol, interpreted, *those who have the cold fever, or ague*, rightly; Hb. cxxxv. 4, from Dioskorides.  
 Ritualistic references. See Liturgical. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.  
 Robbers, against; Hb. lxxiv.  
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.  
 Ros marinus interpreted; Hb. lxxxv. 1.  
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.  
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.  
 Ruta, foreign, retains its name; Hb. xci.  
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents *πήγανον ἔργιον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

## S

Sabina, *savine*, *juniperus sabina*, foreign, not interpreted; Hb. lxxxvii.  
 Sacramental paten in medicine; Lb. I. lxii. 3.  
 Salacity, for; Lb. I. lxx.  
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and? in Cheshire.)  
 Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.  
 Salvia, without interpretation; Hb. ciil.  
 Σάμψυχον confounded with sambucus; Hb. cxlviii.  
 Σαρόριον; Hb. xvi. 1; so named on the doctrine of signatures.  
 Saxifraga (*granulata*) rightly interpreted; Hb. xcix. 1.  
 Scab, for; Hb. xlvi. 6, clxxx. 3, clxxxiv. 4.  
 Scars, for black; Hb. x. 3.  
 Scelerata, herb, *ranunculus* sc., from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.  
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.  
 Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.  
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxxiii. 5; Quad. iv. 15.

- Scrofula, for; Lacn. 95.  
 Scurf, for; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4; Quad. vii. 4.  
 Sea sickness, for; Hb. xciv. 8.  
 Sempervivum rightly interpreted; Hb. cxxv.  
 Senecio rightly interpreted; Hb. lxxvii.  
 Sennas, *teeth*; vol. I. pref. p. lxix.  
 Septifolium, *sevenleaf*; Hb. cxviii. 1.  
 Serpyllum; Hb. ci. The *Ἐρπυλλος* of Theophrastus is, according to Schneider, *thymus incanus*.  
 Shanks, for sore of; vol. I. p. 380.  
 Shingles, for; Lb. I. xxxvi.  
 Shot. See Elfshot and vol. III. p. 54, also Lacn. 60, 97.  
 Shoulder dislocated, for, Lb. III. xxxiii.; pain; xlix.  
 Side sore, Hb. xix. 3; interpretation of paralysis, Hb. xxx. 5, cxxx. 2, cxxxv. 3; Lacn. 65, 66.  
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides); Quad. i. 4, viii. 11, ix. 4, 5.  
 Silk thread, Lb. I. xlii.; yellow, that is, undyed; Lb. I. xlii.  
 Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2; Quad. vi. 23, x. 3; vol. I. p. 380; shrunk, Lb. I. xxvi.; III. xxxiv.  
 Σίαν, with Latin interpretation; Hb. cxxxvi. 1.  
 Σισύμβριον interpreted; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.  
 Σικκιδός not interpreted; Hb. clxxxiv. (*like squill*).  
 Σκόλυμος, foreign, and not interpreted; Hb. clvii. 1; edible; *ibid.* 2.  
 Σκόρδιον, an English plant, not translated; Hb. clxiii. 1.  
 Skull, for a fractured, Lb. I. xxxviii. 3; linked, III. lv.  
 Sleep, for want of, Hb. liv. 3; procured, cxxxii. 2, clviii. 2; Quad. vi. 2, ix. 2; Lb. I. lxxxii.; Δδ. 27.  
 Small pox, variola, for; Lb. I. xl.  
 Snails in medicine; Lb. I. lxxviii.; Lacn. 108.  
 Snake, for bite of, Hb. i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xcv. 2, xcvi. 2, 3, xcvi. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, cli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix. Quad. ii. 1; to kill; 6, ii. 15; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1; Lb. I. xlv. 1, 2, 3, 5.  
 Snoring, for; Δδ. 28.  
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 Solago minor, without interpretation, foreign; Hb. lxv.  
 Solate, an herb; Hb. lxxvi.  
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 Sore, of any sort, to cure; Quad. x. 3, xiii. 1.  
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 Sore loins, for, betony; Hb. i. 10.  
 Sore sides, for, betony; Hb. I. 9.  
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 Spitting too much, for; Δδ. 59.  
 Spleen, for disease of, Hb. xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxii.; Quad. ii. 8, iii. 4, ix. 5; described, Lb. II. xxxvi.; and its diseases, *ib.* xxxvii. as far as xlv.; III. xvi.  
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 Spoilt food, for; Lb. I. lxxvii.; III. liii.; Lacn. 90.  
 Spreritis, an herb unknown, described like an Asperula; Hb. cxxxviii. 1.



Squeezing hands and feet as remedial; Lb. II. iii. v.  
*Σταφίς ἄγρια*, foreign, not interpreted; Hb. clxxx.  
 Stench (*hircus*), to remove; Hb. clvii. 1.  
 Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.  
 Stie in the eye, for; Lb. I. ii. 16, 17.  
 Stiffness, for; Hb. xlv. 8.  
*Στιχάς*, foreign, without English name; Hb. cxlix. 1.  
 Stimulants; Quad. ii. 13, iii. 10, v. 11, viii. 8, xi. 14; Lb. I. lxx.  
 Stomach, of disordered; Lb. II. i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi.; III. xv.  
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 Storm, to appease; Hb. clxxi. 3, clxxvi. 1; Quad. i. 1.  
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*Στροβίλιον*, an herb, not understood; Hb. cxlvi. 1.  
*Στρόχρος μανικός* misinterpreted; Hb. cxliv. 1.  
 Struma, for; Lb. I. iv. 2, 3, 4, 5, 6; Lacn. 95; Διδ. 18.  
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 Suppression of urine in women; Lb. II. lx. contents.  
 Surfeit, for; Lb. II. xxxv.  
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 Sweating, for; Hb. clxxxiv. 3.  
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 Swellings, for; Hb. ix. 3, xii. 3, xxi. 5, xlv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxviii. 2, clxxxiv. 2; Quad. vii. 2, 3; vol. I. p. 374, 1, p. 394; Lb. I. xxxi. lxxvii.; Lacn. 9.  
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## T.

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 Tetter, for; Hb. xlv. 6, cxxii. 1; Quad. ii. 9, 10, 11.  
 Teucrion interpreted; Hb. lvii.  
*Θαρδισμα φάρμακα* truly interpreted; Hb. cxxxv. 4, from Dioskorides.  
 Theft, a charm against; vol. I. pp. 384, 390, 391, 396; Lacn. 83.  
 Thigh, for ache of, *λεχιάδωχ*?; Hb. i. 27, xii. 2.  
 Thirst, for; Lb. III. xxvii.  
*Θάδωσι*. See Hb. cl.  
 Thor; Lacn. 76. See Gl. vol. III. in plet: if read as plet, it is, *Thor had a dwelling in the mountain*.  
 Thorn, for a, in the flesh; Lb. III. xlv.  
 Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37. •  
 Thunder; III. 280.  
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*Τιθόμαλλος*; Hb. cx. (might have been interpreted Springwort).  
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Tongue, for; Hb. iii. 3; Lb. I. v.; Δδ. 29, 31.  
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 Tooth pick; Lb. I. ii. 21.  
 Toparcha, *the devil in hell*; vol. I. pref. p. lviii. lxiii.  
 Tormina regarded as constipation; Quad. ii. 18.  
 Triacle, a compound of the Greek iatroi; Lb. II. lxiv.  
 Τριβολος approximately interpreted; Hb. cxlii.  
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Vapour bath by pouring water on heated stones; Lb. I. xvii. 2, xxvi. xli. xlii. See III. xlviii.; Lacn. 115.  
 Veins, stopped, *varicose*?, Hb. iv. 4; ossified, Hb. xc. 9; what veins bled on, Lb. II. xlii.; vary in number, Δδ. 66.  
 Veneria, *orris root*, nearly; Hb. vi. 1.  
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 Verbascum rightly interpreted; Hb. lxxiii.  
 Verbena; Hb. lxxvii.

Verbenaca, Vermenaca; Hb. iv. See Æscrote, Gl. vol. II.  
 Verrucaria is *ηλιοτρόπιον τὸ μέγα*; Hb. cxxxvii. 4.  
 Vertamnus interpreted; Hb. l.  
 Vexed child, for a; Hb. xx. 7.  
 Victoriola (see *Μυρσίνη ἀγρία* and *Ἀδάρη Ἀλεξανδρεία* in Dioskorides) rightly interpreted; Hb. lix. A synonym for Δαφ. Ἀλ. is *Στεφάνη*; these plants were used for victors diadems.  
 Vinca pervinca, *periwinkle*, without a native name; Hb. clxxix.  
 Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe *Viola alba* translates *Λευκίδιον*. See Banwyrt in names of plants.  
 Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.  
 Viperina; Hb. vi.  
 Visions, frightful, against them use betony; Hb. i. 1.  
 Vmbilicus left uninterpreted; Hb. xlv.  
 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Δδ. 30.  
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxxi. 2; Lb. II. xlii.; Δδ. 61, 62; for over, Δδ. 63.  
 Vomiting blood, for; Hb. i. 13, xix. 2, l.  
 Vrtica, *nettle*; Hb. clxxviii.  
 Vvula, for the; Δδ. 36.

## W.

Warantia, *crosswort*, *galium cruciatum*; vol. I. p. 376.  
 Warts, for; Hb. ix. 3, xxi. 6, xxxii. 4, cx. 3, cxxxvii. 4 (from Dioskorides); Quad. iii. 5, ix. 9; Lb. I. xxxiv. lxxiv.; III. xxv.  
 Weals, for; Hb. cli. 2, cliii. 4.  
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Wheat; Hb. clxxxiv. 4.  
 Wild beasts, against; Hb. lxxiii. 2, clxxxix.  
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 \*Wine; Hb. i. 8, 9, 10, 16, 17, 21, 22; red, 24, ii. 7, 8, iii. 5, 6, 7, iv. 5, 6, 9, 12, v. 4, xvii. 2, xix. 2, xx. 2, xxxiii. 2, xxv. 2, 3, 4, xxvi. 2, 3, xxx. 2, 5, xxxi. 3, xxxii. 4, 6, xxxv. 1, xxxvi. 2, 4, xlv. 5, xlvii. 2, lii. 2, lvii. 1, lxii. lxiii. 2, 4, 5, lxxii. 1, lxxx. 1, 2, lxxxvii. 1, xc. 9, 10, 13, xci. 6, 7, xcii. 1, xcv. 2, xcvi. 2, xcix. 2, c. 2, 3, 5, 7, cx. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5; clii. 2, 3, clix. clxiii. 2, clxxiv. 2; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11; vol. I. p. 376, 4, p. 378, 9, 10; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxxi. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. li. 1, lvi. 4, lix. 9, lxx. 3, 4, 5; Lacn. 10, 11, 23.  
 Wishes, for; Hb. clxxxix.  
 Witches; Lacn. 76.  
 Wolf, in medicine; Quadr. ix.  
 Womens tongues, against; Lb. III. lviii.  
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 Written charm; Lb. III. lxii.

## X.

*Ἐλφιον*, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

## Y.

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## Z.

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 Blasius, St. ; vol. III. p. 294. *See Acta Sanctorum*, Feb. 3.  
 Brigita, or St. Bride (vol. III. p. 78) was born in St. Patrick's time, at Faugher, two miles north of Dundalk, of Dubtach and Brocessa. She received the vestments of a nun from Macaille, one of the bishops' disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See Todd, St. Patrick*, p. 13.) According to the four masters and the Annals of Ulster she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (*Trias Thaumaturgus*, vol. II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan

Brigita, or St. Bride—*cont.*

and Dr. Todd. Her name is taken from a heathen goddess *brigit*, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are *Darlugdacha*, *Hiinna* or *Kinna*, *Daria*, *Bria*. The words *malint noar-line dearnabda murde murrunice domurbrio rubebroht*, contain, perhaps, *propg-lan, deap neamda, muipe de, Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.  
 Cassianus, Saint ; Lb. p. 78. There were three of the name.  
 Chesilius ; vol. III. p. 294. *See Acta Sanctorum*, July 20.  
 Constantinus, *see* Seven Sleepers ; Lacn. 56.  
 Dionysius ; Lacn. 56 ; vol. III. p. 294. *See* Seven Sleepers.  
 Ehwald, Saint ; vol. III. p. 78. *Edwald ? See John of Tinemouth.*  
 Eugenius ; vol. III. p. 294. *See Acta Sanctorum*, July 13.  
 Franks ; Hb. cxxv.  
 Galenos ; *Διδ.* 64.  
 Germanus, Saint ; Lb. p. 78.  
 Hippocrates ; *Διδ.* 1, 20, 66.  
 Idpartus ; vol. I. p. 326,  
 Iohannes ; Lacn. 56. *See* Seven Sleepers.  
 Lucania ; Hb. II.  
 Machutus, Lacn. 57, an Irish saint of note.

Malchus; Lacn. 56. *See* Seven Sleepers.  
 Martinianus; Lacn. 56. *See* Seven Sleepers.

Maximianus; Lacn. 56. *See* Seven Sleepers.

Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.

Noë; *Διδ.* 1.

Noððes nine sisters; Lacn. 95.

Octavianus, the emperor; vol. I. p. 326.

Persæ; *Διδ.* 1.

Plato; *Διδ.* 1.

Protacius; vol. III. p. 294.

Quiriacus; vol. III. p. 294. *Acta SS.*, May 4.

Rehhoc, Saint (*Lchd.* vol. III. p. 78). St. Rioc, Rigoc, or Righoc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whitem in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus: "Finnen, of Magh Bile, went to

Rehhoc, Saint—*cont.*

"Mugint for instruction, and Rioc and  
 "Talmach, and several others with him.  
 "Drust was king of Britain then, and  
 "had a daughter, Drustice was her  
 "name, and he gave her to Mugint to  
 "be taught to read, and she fell in love  
 "with Rioc, and she said to Finnian,  
 "I will give thee all the books which  
 "Mugint has, that thou mayest tran-  
 "scribe them, if thou wilt give me Rioc  
 "in marriage. And Finnen sent Tal-  
 "mach to her that night in the form of  
 "Rioc, and he knew her, and from  
 "thence was conceived and born Lonan  
 "of Trevit. But Drustice supposed that  
 "Rioc had known her, and she said  
 "that Rioc was the father of her son;  
 "but that was false, because Rioc was  
 "a virgin." *See* Book of Hymns, edited  
 by J. H. Todd, D.D.

Sambucius; vol. III. p. 294.

Serapion; Lacn. 56. *See* Seven Sleepers.

Seven Sleepers; Lacn. 56; vol. III. p. 294; Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See* *Acta SS.*, March 21. An idle tale.

Sigismund; vol. III. p. 78. *Acta SS.*, May 1.

Stephanus; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.

Victricius; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

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**HISTORICAL FRAGMENTS.**

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## PREFACE.

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I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the <sup>St. Mildreds,</sup> Abbey of St. Mildred, in the Isle of Tanet, offers no new <sup>Tanet.</sup> facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features <sup>Tale probably</sup> purely historical. In the Corpus copy of the Chronicle, <sup>true.</sup> under the year 640, is an interlinear sentence about Ead-bald, king of Kent. *De hæfde tpegene runu Epmenped y Epcenberht . y þer Epcenberht nixobe æfter hys fæder . y Epmenped geftrunode tpegen runu þa ryððan purðan gemaptrode of ðunore.* *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon Dunor.<sup>a</sup> I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *per* is doubtful, and might be, as it has been, read *þen*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; “habito concilio pontificali et “populari regem arguunt parricidii.” The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,<sup>b</sup> or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still  
existing marks  
the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once “Domnevæ meta,” and afterwards “meta sanctæ Mildredæ.” Hasted<sup>c</sup> tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess  
Domna or  
Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eape, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin *domna* or *dompna* for *domina* is obtained *Domneva*, *Dompneva*. It will be

<sup>a</sup> C.D. 900.

<sup>b</sup> Beda, H.A. iv. l.

<sup>c</sup> Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Dominus et Abbas vocetur.*"<sup>a</sup>

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *punoper hleap* as *punoper hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*. Thunors low.

Among the charters<sup>b</sup> produced from the muniment chests of St. Augustines, is one which puts a different, A charter not reciting this story.

<sup>a</sup> Regula S. P. Benedicti, cap. lxii.

<sup>b</sup> Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est " insula Thanet, xviii. manentes continentem, quam ali- " quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble<sup>a</sup> puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a " person, is known to us from these charters alone; and " so little known to us from them, that the compiler " of the chartulary in which they are found, confounds " him with St. Oswine of Northumberland, and notes " discrepancies in the dates upon that supposition." It is related by Beda,<sup>b</sup> that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as Æpeldrið did at Ely.

Ritual used in  
admitting  
Mildrið.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, Eafe, the abbess.

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<sup>a</sup> Codex Dipl. vol. I. pref. p. xxii. | <sup>b</sup> H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Ecgbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78 ; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary<sup>a</sup> on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Con- firma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.<sup>b</sup>

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

<sup>a</sup> Vol. II. p. 295 of the Latin edition.

<sup>b</sup> A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

Priory in  
Sheppey.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions  
the Sheppey  
priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCL . . . . . primum hyemaverunt Pagani " in insula, quæ vocatur Scheapieg, quod interpretatur " insula ovium : quæ sita est in Tamesi flumine inter " Eastseaxum et Cantuarios, sed ad Cantium propior est, " quam ad Eastseaxum, in qua monasterium optimum " constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds  
account of king  
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of  
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the king's command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue: he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house: if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.); while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,



pro victoria, qua functus est de Danis super Esseduno victis,<sup>a</sup> in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleford, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinkey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin Becomes abbot. building till the reign of Eadgar, but in three years he completed his church, and a splendid<sup>b</sup> one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated Made bishop. he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"<sup>c</sup> he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

<sup>a</sup> H.A.B. p. 50.

<sup>b</sup> Mæplic, he says himself.

<sup>c</sup> Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and  
copes

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."<sup>a</sup> In a later custumal of Abingdon<sup>b</sup> not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

<sup>a</sup> Thus in the Benedictine ordinarium of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, his deacon) dalmatica, duo sub-

"diaconi tunicis," p. 93; and similarly elsewhere.

<sup>b</sup> Harleian 209, fol. 12 a. Hebdomadarius cantabit missam in alba casula et rotunda alba.

the monks of Abingdon feasted on a general dish, three pittance and meat pudding.<sup>a</sup> Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recusers.

Æpelwold was a great "ædificator;" we may presume, He was a great builder. not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

Before the dedication of his new church at Abingdon, As bishop. promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

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<sup>a</sup> Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hide, Ely, Peterborough, and Thorney.

He ousts the  
clergy at  
Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"\* and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some non-resident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æpelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

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\* The lives of Æpelwold, and the "tion" allowed, as W.M. says, was Annales de Wintonia. The "op- to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a An omen. daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."<sup>a</sup> Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."<sup>b</sup>

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,<sup>c</sup> to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,<sup>d</sup> none the worse.

Option allowed to the clergy.

How the bishop thought himself poisoned.

<sup>a</sup> Psalm ii. 11. So Vulgate.

<sup>b</sup> Hortamur ingredi.

<sup>c</sup> Offulas.

<sup>d</sup> Maturius surrexit.

Monks and  
nuns at New-  
minster and the  
Winchester  
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æpelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æpelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æpeldrið. The king by charter arranged some conflicting claims of these houses.<sup>a</sup> The new abbot of Abingdon was his old familiar Osgar.<sup>b</sup>

At Ely.

Of untiring energy, Æpelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;<sup>c</sup> the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many<sup>d</sup> monks. In one of the Saxon charters<sup>e</sup> which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æpelwolds share in the foundation.

At Peter-  
borough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

<sup>a</sup> C.D. 594.

<sup>b</sup> C.D. 546. Life.

<sup>c</sup> C.D. 563. Saxon.

<sup>d</sup> Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æpelwolds use.<sup>a</sup>

King Eadgar established monks at Chertsey, where At Chertsey and Milton. he appointed Ordbricht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"<sup>b</sup> to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æpelwold. Æpelwold an active preacher. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

He had a weakness in his bowels, as Gregorius and His death. others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

<sup>a</sup> By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

<sup>b</sup> This phrase shall be explained further on.

Lives of him. A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict. His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.<sup>a</sup> The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king. Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter<sup>b</sup> of Eadgars

<sup>a</sup> Thomas of Ely, p. 604.

| <sup>b</sup> C.D. 594.



relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æpelwold, and Eadgyfe, the king's daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word *gebihlgean*, which has tormented the interpreters: it has for its root the word *bigole*, or sometimes *bigol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the king's formal confidant, his "*a secretis*," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "*secret*," and since bishop Æpelwold was to the king "*a secretis*," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "*hydromel*."

The saints  
death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—ðonne ðe he he tuelf gear ðær punode ða eode he In ðone gerean ðære ecan eadineſſe . ðær æðelpalder punder pær ðæt he ƿpæc to hſ hopnæna ƿumum ƿ ða ƿerunga oðſwilde he ƿæ he hƿær hƿegu heƿenode . ða ƿrægn ƿe hſ ðegn hine ƿop liƿon he ƿæ ðede . ða cƿæð he hu mealte lc bu ƿomob ge In heopon gehenan ge heƿ ƿpæcan ?? This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth?* Words of saintly faith, and a foretaste of everlasting glory.

His friend archbishop Dunstan visited him in his last illness. Se laƿað ƿanct Ælpold leſ ƿeoeh ƿ hun kom to ðe halga dunſtan of cantƿanabyne.<sup>1</sup>

Kings of  
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other.

Essex not truly  
independent.

It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

<sup>1</sup> C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigebert, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis provinciae Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitaverunt, paruit. (W.M.)

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**HISTORICAL FRAGMENTS.**

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## HISTORICAL FRAGMENTS.

*Cott. Caligula, A. xiv.*

S. Mildrýð . 121 b.

### III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Scea augustinus gefulpihte æþel-  
 bryht cantþara cyning 7 ealle his ðeode. þonne pær  
 eadbalð cyning æþelbryhtes sunu. 7 byrhtan his  
 crēne. 7 æþelbunh heora dohtor. oðre naman tæce.  
 forþran eadwine norðhymbra cyninge to crēne. 7 Sca  
 paulinus mid hire fōr. 7 gefullobe ðone cyning eadwine  
 7 ealle his ðeode. 7 æfter his life hio eft cantþara  
 byrig gesehte 7 hire<sup>1</sup> broðor eadbalð þæne cyning. 7  
 paulinus se biſceop eft mid hire com. 7 hio hys þa  
 betstan madmas to cantþaran cyricean brohte hys to  
 gebedrædene. 7 þæs cyninges faple þe hi bezæt. ða  
 man gyt þær inne ſceapian mæg. 7 he ða paulinus  
 onfeng þa<sup>2</sup> biſceoprice æt hroſeceastre on godes willan.  
 7 ðær his lif geendode. 7 godes rice bezeat. Ðonne  
 pær eorpenreð cyning. 7 eorcenbryht cyning. 7 Scea  
 eanryð. hi pæron ealle eadbaldes bearn. 7 imman  
 his crēne. hio pær francna cýnges dohtor. 7 Scea  
 eanryð reſteð on folcanſtāna þæm mynſtre ꝥ hio  
 gylf geſtaðelode. þonne pær eorpenbunh 7 oðre na-  
 man domne eafe. 7 eorpengyð. 7 æðelreð. 7 æðel-  
 bryht. pæron eorpenreðes bearn. 7 orlafe his crēne.  
 ðonne pær domne eafe forgyfon to myrcna landa  
 menſpalde penðan sunu cýnges to crēne. 7 hi þær be-  
 zeatan Scea mildbunge. 7 Scea mildryðe. 7 Scea mild-  
 gyðe. 7 Scea meſerīn ꝥ halige cild. 7 hi þa æfter ðan

Bed. II. ix.

fol. 122 a.

fol. 122 b.

<sup>1</sup> his, MS.

| <sup>2</sup> Read ꝥ.

## HISTORICAL FRAGMENTS.

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### OF THE MONASTERY OF ST. MILDRED IN TANET.

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St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta ; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen ; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwine's death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

fol. 123 a.

fol. 123 b.

for godes lufan ⁊ for þisse worolde him to bælbodn. ⁊  
 his bearn ⁊ his woruld æhta gode forgearan ⁊  
 his yldege dohtor. ⁊ Sæ mildburh ƿerƿeð æt ƿyn-  
 lutan. þæm mýnre on meƿna lande þær ƿæron  
 his mihta oƿt gecyðede. ⁊ ƿit ƿynð. Sæ milbryð  
 ƿerƿeð binnan teneð on ðæm ƿlande. ⁊ ðær ƿæron  
 oƿt his mihta gecyðede ⁊ ƿit ƿynð. Sæ milbryð  
 ƿerƿeð on norðhembran. þær ƿæron his mihta oƿt  
 gecyðede ⁊ ƿit ƿynðon. þonne ƿær Sæ meƿen þ  
 halige cild on ƿorðhæde to gode ƿelæb. þonne ƿæron  
 æðelƿeð ⁊ æðelbryht þa halƿan æƿelings ƿeƿæte.  
 eƿelƿeð cunƿe to ƿorƿe ⁊ to lāre. for þan hi ƿæ-  
 ron æt his ƿlbran ƿeƿeallenne. ⁊ ƿær he fe cunƿing  
 heora ƿæðeran ƿunu. eorcenbryhter. ⁊ Sexburh his  
 cƿene. þa ƿæron hi sona on georðe ƿƿeðe geƿeade-  
 ƿe ⁊ ƿitƿe. ƿa hit godes ƿilla ƿæf. Ða ofðre  
 þ anum ƿær cunƿing geƿeðan. fe ƿær þunor haten.  
 ⁊ ƿær him fe leofetan ðegen to his bearnum. Ða  
 onbryðde he him ƿit hi lenƿ hƿeðon þ hi ƿurdon þam  
 cunƿe leofƿan ðonne he. Onƿan hi þa hatian ðear-  
 nunƿa ⁊ ƿreƿean to þam cunƿe ⁊ cƿæð. þ ƿit hi  
 libban moƿton þ hi æƿeðe ge hine ge his bearn ƿær  
 cunƿeƿeð ƿeƿeðe. Onƿan hine Ða biððan þ he moƿte  
 þa æƿelings ðearnunƿa acƿellan. ac fe cunƿing him  
 lƿan nolde for Ðam þe hi him leofa ƿæron ⁊ geƿeðe.  
 ⁊ þa ƿit fe ðunor hine oƿt ⁊ ƿelome bæb þ he him  
 leofe fealde þ he moƿte don embe Ða æƿelings ƿa he  
 ƿolde. ⁊ he Ða ƿona ƿa ðe ƿa he ær ƿynneðe ƿæf.  
 ⁊ he hi on niht sona gemarƿeð innan ðær cunƿing  
 heahƿeðe. ƿa he ðynlicorƿ mihte. ⁊ he geðoht  
 hæƿe þ hi þær næƿe uppe ne ƿurðan. ac ðurh godes  
 mihte hi þanon gecyðe ƿurdon. emne ƿa ðær leoftef  
 leoma ƿeð up þurh þære healle hƿof up to heofonum.  
 ⁊ he Ða fe cunƿing ƿit embe ƿonnan hanƿeðe ƿit ƿan-  
 ende ƿær. ⁊ he þa him ƿit geƿeðe ƿær þ ƿurdon.  
 þa ƿeƿeð he afƿit ⁊ afƿeðe. ⁊ he hi hƿeðe þære  
 þunor to ƿeƿeðan ⁊ hine ahƿeðe hƿær he his mægild-



love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefin was led away to heaven in his youth.

The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. In

The young  
princes entrusted to the  
king.

early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called punor, and was the kings most valued attendant upon his children. punor dreaded lest, if the

Punor plots.

young princes lived long, they would become dearer to the king than he would be. So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet punor often and from time to time prayed him to give him leave to do with the young princes as

he would: and before long he did as he desired, and punor at night soon made martyrs of them within the kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered punor quickly to be fetched, and demanded of him what he had done with his cousins,

Murders the  
young princes.

fol. 124 a.

fol. 124 b.

um cumen hæfde ðe he him forſtolen hæfde . he  
 him andſporode ⁊ cƿæð . ꝥ he fylf rihte ⁊ he him  
 ſecgan nolde buton he nyðe ſceolde . he ða ſe cuning  
 cƿæð ꝥ he be hir ſneondſcipe hit ſecgan ſceolde . he  
 him andſporode ⁊ cƿæð ꝥ he hi innan hir healle under  
 hir heahſetle bebryged hæfde . ⁊ he þa ſe cuning  
 gƿyðe unſcūt geƿorðen ƿæf . for þæf godes ƿundre . ⁊  
 for þæne gefihþe ðe he ðær gerepen hæfde . ⁊ he þa  
 be ðam gearo rihte ꝥ he gode<sup>1</sup> abolgen hæfde . gƿyþor  
 þonne hir ðearf ƿære . ⁊ þa on morzen gƿyðe hræd-  
 lice him to gefeccean het hir ƿitan . ⁊ hir þegnas . ꝥ  
 hi him gernaðdon hræt him be ðam ſelort ðuhte . oððe  
 to done ƿære . ⁊ he þa ⁊ hi gernaðdon mid ðæf ærce-  
 biſceoper fultume . Deusdedit . ꝥ man heora ſƿurton  
 on meſcna lānde þe hio to forgiſen ƿæf gefeccean hēt-  
 to ðam ꝥ hio hyne broðra ƿergilð gecure . on ſƿylcum  
 þingum gƿylce hyne . ⁊ hine nyhtan ſneonðum ſelort  
 licode . ⁊ hio ða ſƿa dyde ꝥ hio ꝥ ƿergilð gecear þurh  
 godes fultum on ðam iſlande þe teneð iſ nemned . ꝥ iſ  
 þonne hund eahtatig hīða landeſ þe hio ðær æt þæm  
 cuninge onfeong . ⁊ hit ða gƿa gelamp þa ſe cuning  
 ⁊ hio domne eaſe æreſt ꝥ land gecear . ⁊ hi ofer þa ea  
 cōmon þa cƿæð ſe cuning to hine . hƿylcne dæl þæf  
 landeſ hio onfon ƿolde hyne broðrum to ƿergilðe .  
 Hio him ða andſporode . ⁊ cƿæð ꝥ hio hir na maran  
 ne gƿyrnde þonne hine hind utan ymbe gƿnan ƿolde .  
 þe hine ealne ƿeð beforan ān ðonne hio on nāðe ƿæf .  
 cƿæð ꝥ hine ꝥ getyðeð ƿære ꝥ hio gƿa myceſeſ hir  
 onfon ſceolde gƿa reo hind hine gepyrebe . He ða ſe  
 cuning hine geandſporode . ⁊ cƿæð ꝥ he ꝥ lurtlice ræg-  
 nian ƿolde . ⁊ hio ða hind gƿa dyde . ꝥ hio him beforan  
 hleapende ƿæf . ⁊ hi hyne æfter ſiligende ƿæron . oð  
 ꝥ hi comon to ðære ſtope þe iſ nu gecrebon þunoreſ  
 hlære . ⁊ he ða ſe þunor to ðam cuninge aleat . ⁊ he  
 him to cƿæð . leof hu lange ƿylt ðu hlyrtan þyſſum

<sup>1</sup> MS. Read god.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þiſ land utan beyrnan.  
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða gona æfter  
 þyſſum poþbum ʒe eorðe tohlāþ

*End. Imperfect.*

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-  
 num dei connumerata & computata sis cum choris  
 uirginum. Ða hyre modor hi mid þyſſe bletſunge  
 hyre ðuſ onſangen hæfde . heo hy aþenedum limum  
 æt ſonan þam halȝan pēode aſtnehte ʒ hy mid teapa  
 aȝotennýſſe to ðrihtne ȝebæþ. Ða heo hyre ȝebed  
 ȝeendod hæfde . heo up aſtod . ʒ to hyre modor  
 cneorum onbēah . ʒ heo hy ða mid ſibbe corſe ȝe-  
 ȝnette . ʒ ealle ða ȝeſepnædene fāmod . ʒ hy hiſe  
 pæter to handa bæron . æfter ȝeſollice piſan him ða  
 eallum æt ȝædeſum ſittenðum . onȝan feo abbodſſa  
 hyre modor . of ðam dauſticum ȝealðum ȝyððian ʒ  
 þuſ cpeðan. Suscepimus deus misericordiam tuam in  
 medio templi tui . Spā ſpā anna feo halȝe pudupa . ʒ  
 ȝumeon ʒe ealða funȝon . ʒ ðrymðon ða hy þ mycele  
 ʒ þ ſorpmæpe bēapn mid heora earpmum beclȝpton . ʒ  
 in to ðam temple bæron ʒ ofſnodon. Heo ſanȝ þa  
 oðer ſepf. Confirma hoc deus quod operatus es in  
 nobis a templo sancto tuo quod est in hierusalem.  
 Heo ſanȝ þ ðriðde. Saluos nos fac domine deus  
 noster & congrega nos de nationibus ut confiteamur  
 nomini sancto tuo et gloriemur in laude tua. Ðyli-  
 cum ʒ ſela oðrum ȝodcundlicum poþbum heo hyre  
 leorſe beapn ȝeornne læpde . ʒ to ȝode tihhte. Þær hit  
 hyre eac eaððæde . ſpā lange ſpā hyre inȝehyð pær eal  
 mid ȝoder ȝafte aſſyllob . Nær heo ſpā nu æðelþorene  
 men ſýnt mid ofepmettum aſſylleb . ne mid poþulb ppy-  
 dum . ne mid nyðum . ne mid æfeſte . ne mid teon poþbum  
 næſ heo ſacſul . ne ȝeſlit ȝeorn . næſ heo ſpicol nanum

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

*Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,*

*Benedicta et beata sis, etc.*

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: *Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-*

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohte. Heo þær pudupena 7 7teop-  
cilda . áwizend 7 ealra earwra . 7 gefwincendra 7re-  
frend . 7 on eallum þingum eaðmod 7 7tille. Þær heo  
77ýðe 7emynði . þ 7e ealle of 7ram mannum comon .  
7 of eorðan láme 7erceanene 7 7epnohte þæron . 7 to  
þam eft 7epurðan fceolan. Gemunðe

*The sense does not run on.*

fol. 211 a.

ðær cuðe þæron . 7 7ýt a 7ýndon . 7 7cā eadburh þa  
to ðam mýn77re 7enz . æfter 7cē milb7ýþe 7 heo ða  
cyricean aræwde ðe hýre lichama nu inne 7efteð.  
Donne þær Scē Seaxburh . 7 Scā æþelb7ýð . 7 Scā 7iht-  
burh . hý þæron annan dohtra eaft engla cýnzer.  
Donne þær Scā æþelb7ýð 7or777en 7ram 7erum .  
7ondb77yhte fuð777ena ealborwæn . 7 Ec777eðe norð-  
hymb77ena cýnize to c7éne . 7 heo ðeah h77eþe hýre  
mæ7ðhāð 7eheold oð hýre h77ef ende . 7 heo ða hýre  
h77e77e 7ecean on ēliz by77iz . 7 ðær hýre mih7a of7  
cuðe 7ýndon. Donne þær fce Eorwmenhild epcenb77uhter  
ðohtor . 7 Seaxburge 7or777en 7ul77e7e pendan 7unu  
mýncena cýnzer to c7éne . 7 on hýra ðazum mýncena  
ðeod on7enz fulluht . 7 ðær hi be7eaton 7cē 7ærnburze  
ða halize 7æmnan . 7 heo 7efteþ on ðam mýn77re þe i7  
7eepeden hēanburh. Donne 7efteð fce Eorwmenhild on  
eliz by77iz mid hýre meder 7 mid hýre mod77uan fce Æþel-  
d77ýða . 7 heora mih7a ðær of7 cuðe fýndon 7 fce 7eax-  
burh . 7 7cā eorwmenhild on7enzon haliz 777e on ðam  
mýn77re þe i7 7eepeden midbel7une on kentlande . 7 þ

fol. 211 b.

izland on fceap77e h77ð into midbel7une . 7 hit i7  
ð7eora mila b77að 7 7eoran mila lang. Ða 7elicobe  
ðæ7e halzan c7éne feaxburze þ heo ðær binnan 7or  
m77hðe . 7 7or mæ77e . hýre ðær mýn77er 7etum-  
b77ode . 7 7ef7aðelobe f77a 7eo men c7ædon . þ ð777e7um  
7earum ne 7ef7ilde næ77e 77e7en ceap77ender 7æner ne  
ceowendenef palef. Ða þ mýn77er 7etumb77od þær ða  
com hýre to 7oðer engal . on nihtlicne 7efihðe . 7 hýre

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

\* \* \* \* \*

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of  
the priory in  
Sheppey.

bodode. ꝥ ær feala gearum hæðene leob sceolde ðar  
 þeode gefinnan. Hæpde heo þa zehealban ꝥ cynerice  
 þrutig rintpa hyne funa hloðhere to handa. ⁊ heo ða  
 æt him zebohte hir ðæl ðær earðer to fneodome. in-  
 to ðam mýnstre ða hpile ðe criftendom pære on engla  
 lande zehealben. ⁊ þa zebletŕunge heo þær to on  
 rome bezeat. þam ðe þa ære to zoder þeopdome.

*Ends so.*

*MS. Cott. Faustina, A. x., fol. 148 a.*

\* \* \* \* \*

. . gearð mid þæm leoman þær halzan zeleafan milb-  
 heortlice pearð zefylleb þurh zoder zyre þe on ecnerre  
 libbende eallu þinc endemer ætzæðere zeporhte. ⁊ eal  
 þæt mid zecyndelicum hiŕe on ſore ſceapudum tidum  
 rynderlice to cyþþe ⁊ zerpitulunge brohte. ⁊ ſe mæra  
 pyrhta þe rihrigende pylt ⁊ zemetezaf eal þæt he ze-  
 porhte no be þæm anum lætan wolde. ac eornortlice  
 ofeþ þone zarpæcz þone ylecan leoman þær fullan zelea-  
 fan arpringan let. ⁊ ſornean ꝥ ytemerſe izlonð ealler  
 midðan gearðer mid onzolecynne zenihŕumlice zefylleb  
 pundorfullice anlyhte ⁊ mærpode; Soðlice ꝥ ylece iz-  
 lonð on ærum tyðum mid [h]æþengilbe afylleb. þearle  
 riþe berpicyn. ðeopolgilbe þeopude; þealh hræþere þurh  
 fultum þære þancpeorþan criŕter zyre. ⁊ þurh ſanc-  
 tum gnezorium þær romaniscan ſetles biŕceop. fram  
 þæm þyŕtrum heora zeleafearſe pearþ zenered; Widd  
 zepyrre ſe ſoneſæba biŕceop þurh mynðgunge þære  
 halzan zoder zyre. anzan æt ſuman cyrre to berri-  
 nenne ſume inlenðyrce ymbe þær izlonðer zepunan ⁊  
 hræþer hi criŕtene pæron; De pearð æfter þyrre ær-  
 can gpa ſpiþe mid þære blæran ſoþere luſe ontend.  
 þæt he ſpa puldorfulle ⁊ zode gpa pelpeorþe leode ze-

fol. 148 b.



of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

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#### EADGARS ESTABLISHMENT OF MONASTERIES.

\* \* \* \* \*

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-  
Conversion of  
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through monition of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorian 7 gefaran polbe . 7 mid lare 7 gebyrnunge  
 þær soþan zelean 7 mid þreale þær halzan fulluhter  
 þurh hine 7ylfne zeclænrian polbe ; him soþeob com  
 fram eallum romenum þæt he þ þær beginnan mor-  
 te ne him 7ra zecpeme 7 7ra licp7rþe folc gefaran ; he  
 þeah sanctum azurinum þ zetreopurte bearn þær  
 halzan zelean him to 7erpelian funde . 7 hine hider  
 arende . þ he 7ra þærlic folc 7 him 7ra zecpeme æl-  
 mihtegum ðrihtne 7eornfullice 7ertrynde . 7 embe þa  
 7erþeon 7rþe zecneorð 7ære . he 7eorne þone hir 7e-  
 fpelian þurh æpenþracan manobe 7 lærde þ he 7eorne  
 mynstra timbryde criste to lofe 7 eorþunge . 7 þam  
 7ober þeorum þone ylecan þear tæhte 7 7erette þe þa  
 apostolar mid heora 7erefnædene<sup>1</sup> on þam anginne u7er  
 cristen dome7 heoldon ; him eallum 7ær an heorte 7 an  
 7aul . ne heora nan 7ynþryge æhta næfde . ne þæt  
 7urþum ne zecpæþ þæt he ænize hæfde . ac ealle þing  
 heom gemæne 7æron ; þær 7ylfa þear for þý lange  
 þurh mynðgunge þær halzan 7ere7 on angelcynner  
 mynsterum forþþearð 7ær . 7 þel þeonde . Ac

\* \* \* \* \*

fol. 149.

[un]ber7toð 7 7urte zetreopne ðyhtne7e hir hale7ra  
 cyrcena æ7 he 7erurþe mannum 7erputolob . he him  
 forþ7 mæniz7ealde 7 7enihtrume æhta 7 mihta 7erealde ;  
 Ne he lange ne elcobe ne mihta ne or7eah ; Nær lang  
 to þ7 þæt hir broþor þ7re7 lænan lifer timan 7een-  
 dode ; Se þurh hir alðhaðe7 nytene77e þ7 7ice to  
 7tencte 7 hir anne77e toðælbe 7 eac 7ra hale7ra cyrc-

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<sup>1</sup> 7erefnænbenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.<sup>a</sup> Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius  
sends Augustinus.

\* \* \* \* \*

(*Eadgar observing Dunstan*) understood and knew him Dunstan. a true director of his holy churches, before his *high character* was<sup>b</sup> openly displayed to men. Hence he granted him multiplied and sufficient property and power.<sup>c</sup> Nor did he long delay, nor deprive<sup>d</sup> him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

<sup>a</sup> Acts iv. 32.

<sup>b</sup> *geþurpe* is in the subjunctive of the oratio obliqua.

<sup>c</sup> Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwig's reign.

<sup>d</sup> That is, nor was it he that deprived.

cena land Incubum reafenum todælbæ; Æfter þar  
 forðrife eadgar. re forfæða cynincz þurh zoder zyfe  
 ealne angelcynnes anpealb bezeat. 7 þær ricez twi-  
 lungre eft to annerfe brohte. 7 fpa zefundlice ealles  
 peold þæt þa þe on æran tīman lifef pæron 7 þar  
 hylþran gemundon 7 heora dæba zefyrin tofneorpan  
 þearle fpiþe pundredon 7 pafende cƿædon; hit is la  
 for micel zoder punþer þæt þyrum cilbgeongum cy-  
 nincze þur zefundfullice eallu þing underþeodde fynt  
 on þar cynelicum anpealde; þar foregeangan þe zefun-  
 gene pæron on ylþe 7 on gleafrcype fpiþe befcæpeþe 7  
 forefittige. on ænezum zefinne eafroþpylþe næfpe  
 þigne andpealb on fpa micelfe fippe fmyltnesfe ze-  
 healdan ne mīhton. naþon ne mid zefeohþe ne mid  
 fceette; Ac nīf no to punþrienne fpylþe hit ungerunlic  
 is þonne zof ælmīhtiz mærlīce leanaf æghpylcum þara  
 þe him zof behet 7 þæt eft fullice zelæft; Ðrihten  
 cniht is þearle fpiþe on þyrum þingum mid ealles  
 modes gleofrcype to herienne; Soflice ælmīhtiz Ðrihten  
 þe is ealra þinga zefita. þe on ær pat eal þæt to-  
 pearþ is. þe fīfte hu fremful he beon folþe. him æfpe  
 fpiþe milþe pæf. 7 ealle zof him fymle fremfullice  
 tofeapþe byþe; Spylþe fe fīhtfīra 7 fe afæfta lean-  
 zyfa. no mid forþum ac mid dædum bodeþe 7 þur  
 cƿæþe; Nu þu minne naman and anpalþ. þæt mine  
 cyricean þe ic fīhtlice on minum funderlicum and-  
 pealde hæbbe zeorne fpiþaft 7 fpyrþraft. Ic þe to  
 leanef. þinne noman mærfize 7 þin rice þe þu under  
 minum andpealde hylft zeefacnize; 7 mid zofe fpyrþ-  
 nize; hƿa is monna on angelcynne puniende þ nyte

unity,<sup>a</sup> and also distributed land of holy churches to strangers and robbers.<sup>b</sup> After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo ! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power ; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come ; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said : Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power : in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of  
Eadgar.

<sup>a</sup> He made Eadgar king of Mercia.

<sup>b</sup> Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

hu he godes rice . ꝥ iſ godes cyricean . ægþær ge mid  
 gartliceum gode . ƿe mid woroldcundum eallum mæge  
 fyrþrode ƿ fyrþode . ƿitodlice ſona ſƿa he to hiſ cyne-  
 dome gecopen pearþ . ƿær ſƿiþe gemundige hiſ behater .  
 þe he on hiſ æþelincgħade cildgeonȝ gode behet . ƿ  
 ſancta marian . þa ſe abbod hine gelaþode to þæm  
 munuclife . Eal ſƿa ƿe ƿiþ ufan crædon þurh þær ge  
 hater mȳngunge ſƿiþe gefancol on anȳnne hiſ riceſ .  
 began þa ſtope to fyrþrienne eal ſƿa he ær behet on  
 hiſ cildgeozode . ƿ mid eallum þingum godode to þan  
 ſƿiþe þæt heo næſ nane ofor . ne raccere þonne for-  
 mænig þara þe hiſ yldran ær gefyrþredon on lang-  
 rumum fæce . he þær ſona getimbruan het mærlie  
 mynſter on þneora geara fæce . þæt ƿile þincan un-  
 geleaflic eallum þæm þe þa ſtope on uferum tidum  
 gefeod ƿ hiſ ne gemunaþ ; Ne ꝥ ilce mynſter þur ge-  
 hradod het ſcā marian gehalgian gode [to lope] ƿ to  
 ƿeorþunge . ƿ þær to muneca micle gefen[ſæde]ne  
 gefomnobe to þæm þæt hy gode hyrnumedon æfter  
 tæcinge þær halgan reguleſ . ær þæm lyt [mu]neca  
 ƿær on fearum ſtorum on ſƿa miclum rice þe be  
 rihtum regule lƿdon ; Nær þæt na fealþne þonne on  
 aſe<sup>1</sup> ſtope ſeo iſ glæſtingabyrig gehaten ; Ðær hiſ  
 fæder eadmund cynincȝ munecaſ æneſt geſtaþolobe ;  
 Of þære ſtope ƿær ſe ſoneſſneceana abbud genumen ƿ  
 gehadod to þæm ſoneſæðan mynſtre þe eadȝar cynincȝ  
 geſtaþolobe ƿ mid munecum geſette ; he ƿearle ſƿiþe  
 pearþ gegladod þurh þæt gartlice munyca anȳn . ƿ  
 georðlice anȳan to ſmeazenne æneſt þingȝa . hu he hiſ  
 aȝen liſ geſihtlæcan meahte mid rihtne æfeſtneſſe ;  
 hiſ eac ſƿa on bocum awriten iſ . Se þe god beginnan  
 þence . he þæt anȳn on him ſylfum artelle ; æfter

**For anpe.**

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,<sup>a</sup> as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.<sup>b</sup> That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot<sup>c</sup> was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who proposes to begin good should try the first of it on himself." After he became duly ordered himself, he began

A promise of  
Eadgar to  
Æpelwold.

Abingdon re-  
stored.

Eadgars own  
life wanted  
rectifying.

<sup>a</sup> Abingdon.

<sup>b</sup> The numerous early foundations  
had been swept away by the Danes.

<sup>c</sup> Æpelwold himself.

þam þe he sylf ȝerihȝt pearð . began ȝeorne mynre  
 riðe ȝeond hiȝ cynerice to rihtlæcynne . ȝ ȝoðer þeop-  
 dōm to anærenne ; þ̅ ȝwa pearð ȝelæȝt þurh þa ful-  
 tumiȝendan ȝoðer ȝife ; breac þa ȝerimliçe ðunȝtanef  
 5 hiȝ ercebiȝceopeȝ næðer ; þurh hiȝ mynðȝunge he þæȝ  
 ȝmeaȝenðe embe hiȝ ȝaule hæle . ȝ no þæt an . ac  
 eac ȝpylce be ealne æfeȝtneȝre ȝ ȝerunðfulneȝre hiȝ  
 anbrealðer ; halige ȝtopa he ȝeclænȝode ȝnam ealra  
 manna fulneȝȝum . no þæt an on ȝeræaxna riçe . ac  
 fol. 150 b. 10 eac ȝpylce on myncena lande ; ȝitoblice he aðneȝ [þa]  
 canonicas þe on þæm ȝoȝeræðum ȝyltum opeȝ . . . ðe  
 ȝenihȝumeðon . ȝ on þam ȝȝymertum ȝtopum ealles hiȝ  
 anpealðer munecaȝ ȝeȝtaðolode to ȝeopȝfulne þenunȝe  
 hælenðer criȝter ; An ȝumum ȝtopum eac ȝpylce he  
 15 myncæna ȝeȝtaðolode anb þa æ[ll]ȝȝyþe hiȝ ȝebedðan  
 betæhte . þ̅ heo æt ælceȝe neode hyȝa ȝehulpe . he ȝylf  
 þæȝ a ȝmeaȝenðe ymb muneca ȝerunðfulneȝre . ȝ ȝel  
 pillenðe hi to þam mynȝode þ̅ heo hine ȝeȝenlæcenðe  
 on þa ilcan ȝȝan ymbe myncæna hogode ; he began  
 mid ȝeopnfulne ȝeȝuðnunȝe ȝmeaȝan ȝ aȝȝian be þam ȝe-  
 bodum þæȝ halȝan ȝeȝuleȝ . ȝ ȝitan polðe þæȝ ȝylfan  
 ȝeȝuleȝ laȝe ; þurh þa biþ ȝeȝearpoð rihter liȝef ȝe-  
 puna ȝ aȝȝyȝe ȝepilnunȝ . ȝ þa ȝeȝetðneȝra þe to  
 halȝum mæȝenum ȝæmaþ ; he polðe eac ȝpylce þurh  
 þone ȝeȝul oncnapan þa ȝirlican ȝeȝaðunȝe þe ȝnotoȝ-  
 lice ȝeȝet iȝ be incuþra ðinȝna<sup>1</sup> enðebyȝðneȝre ; þurh  
 þiȝef ȝiȝðomeȝ luȝt he het þiȝne ȝeȝul of læðen ȝe-  
 ȝeopðe on enȝliȝe ȝeȝeoban ; þeah þa ȝceapþanclan  
 ȝitan þe þone ȝȝyðæleban ȝiȝðom hlutoȝlice tocnapaþ  
 20 þ̅ iȝ andpeaȝðra þinȝa ȝ ȝaȝtlicra þiȝðōm ȝ þaȝa æȝȝen  
 eft on þȝum toðalum ȝelyȝeblice punaþ . þiȝte enȝliȝcan  
 ȝeȝeobneȝre ne behōȝien . iȝ þeah nieðbeheȝe unȝelæ-  
 neðum ȝopolðmonnum þȝ ȝoȝ helle ȝiteȝ oȝan ȝ ȝoȝ  
 criȝter luȝan þiȝ eaȝmfulle hiȝ ȝoȝlætapa . ȝ to hyȝa  
 ðrihtne ȝecȝȝnað . ȝ þone halȝan þeopðom þiȝef ȝeȝu-

<sup>1</sup> Read ðinȝa.



zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion. He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort *Ælfþrīð*, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Dunstan brings  
Eadgar to re-  
pentance.

Eadgar insists  
on the celibacy  
of the clergy.

Introduces  
monks instead  
of canons :  
And nuns.

Orders *Æl-  
wold* to trans-  
late the rule of  
*Benedictus*.

fol. 151 a.

læȝ geceoraþ, þy læȝ þe ænig unȝecyrræd poroldman  
 mid nytnerȝe ȝ unȝeritte neȝuler ȝeboda abraece . ȝ  
 þære tale hrucce ꝥ he þy dæȝe miȝfenȝe . þy he hit  
 ȝelne nyȝte ; Ic þa [þaȝ] ȝeþeode to micclan ȝeȝceade  
 telebe ; Ðel mæȝ duȝ [an hit naht] mid hȝylcan ȝeȝeorde  
 mon ȝy ȝeȝcȝyned ȝ to þan ȝoþan ȝeleaȝan ȝeȝæmed  
 butan þæt an ȝy þæt he ȝode ȝeȝange ; Ðæbben for þi  
 þa unȝelæpeðan inlenbiȝce þæȝ halȝan neȝuler cyþþe  
 þurh æȝener ȝeȝeorðeȝ anȝrȝennerȝe . ꝥ hy þe ȝeȝorð-  
 licor ȝode þeȝrien and nane tale næbben þæt hy þurh  
 nyttennerȝe miȝfon þurȝen ; For þi þonne ic mid ealre  
 eȝtfulnerȝe mine æȝterȝenȝan biðbe . ȝ þurh Ðrihtneȝ  
 naman halȝe þæt hy þyȝer halȝan neȝuler biȝeno  
 a þurh cȝurȝæȝ ȝiȝe ȝeȝcen . ȝ ȝoðienðe to ȝulȝnem-  
 edum enðe ȝeþneȝȝen ; Ne ȝeðȝȝȝtælæce heȝra nan  
 þurh ðeȝfles mynðȝunȝe oþþe þurh ænig e ȝitȝunȝe  
 þæt he ȝoðeȝ æȝe ȝeȝanig . oþþe ænigȝe incan ȝece  
 hu heo ȝeȝanod þeȝrþe . oþþe on land æȝe . oþþe on  
 æneȝum oþȝum æhtum . þe læȝ þe þurh þæble ȝ hæ-  
 ȝenleaȝte þære halȝan æȝeȝtnerȝe þelm aȝlacigȝe and  
 mid ealle acoligȝe . þæt la næȝre ne ȝelumpe ; þæȝ þe  
 ic pene ȝio æȝæȝtneȝ þæȝ halȝan neȝuler on æȝum  
 tidum ȝeȝanod þeȝrþ þurh neaȝlac ȝfelȝa manna . ȝ  
 þurh ȝeȝaȝunȝe þaȝa cȝynenȝa þe to ȝode lytelne eȝe  
 hæȝdon ; Iȝ ȝȝiþe micclan ūȝ eallum to þaȝnienne ȝ uȝe  
 Ðrihten to biðbenne . þæt ȝio ȝȝȝþ on uȝe æȝeȝtneȝȝe  
 næȝre eȝt ne ȝeȝeorðe ; Abbodȝȝȝum þe eac tæcaþ .  
 þæt hi inholbe ȝin . and þæȝ halȝan neȝoleȝ ȝebodum  
 eallum moðe þeȝȝen .<sup>1</sup> and ȝoðeȝ ælmihtȝeȝ beboðe  
 beoðað . þæt heȝra nan ne ȝeðȝȝȝtælæce þæt heo ȝoðeȝ  
 landaȝe naþor ne heȝra maȝum ne poroldȝȝȝum mid  
 unȝeȝceade ȝellen . ne for ȝceatte ne lyȝȝetunȝe ;  
 ȝeþencen þæt hi ȝoðe to hȝȝdum ȝin ȝeȝette . ȝ no to  
 neaȝȝum ; Giȝ heȝra hȝȝc mid ðeȝfles coȝtnunȝe beȝȝi-  
 cen . for ȝoðe oþþe for porulðe ȝȝȝtȝ biþ . ne ȝlaðigȝe on  
 bæȝ noþeȝ ne cȝȝȝȝȝ ne porul[ð]ȝȝȝa ȝȝȝce him ȝeȝȝmed

fol. 151 b.

<sup>1</sup> Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen ! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands : that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them : let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ry 7 antimber gereald þæt he 7ob beþearige þe þa æhta ah. 7 nænne gylt næfre ne 7eponhte; Ne ry la nan eorðcund cyning mid 7itrunge to þæm rpiþe underzan þæt he þæm heofoncundum cyninge þe hine 7eponhte ne læte beon þæf ylecan rihtes weorþne þe he ryf 7; Gif cinzes 7ereþena hpylc gyltig biþ riþ 7ode oþþe riþ men. hpa 7 manna to þam ungercead and ungerittig þæt he þæm cyninge hiſ ane ætrecece for þi þe hiſ 7ereþa forþryht biþ; Stande for þi on þæt ilice 7enab on ecneſſe ſpa hpæt ſpa þæm ecum criſte gereald biþ on cyricena æhtum. Gif hpa to þæm. 7edyrſtig biþ þæt he þiſ on oþer aþende he biþ ungerælig on ecum tintſaſum 7eritnad; þæt la ne 7eponþe þæt minra æfterſenſenna æmz þa 7ymþe 7earmize;

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*Add. MS. Brit. Mus. 23,211.*

de Regibus orientalium rexorum.

Offa riſheping riſhepe riſberhting riſberht ri[æþearð]ing ſapearð ſaberhting ſaberht flebbing ſle[ðba] æſcrining æſcrine ofring offa bebcing bebca [riſerfuſling] riſerfuſl riſæpping riſæppa antſecing. ant[ec]g 7erēcing 7erēc 7eaxonetig.

Item de regibus orientalium raxorum.

Spriðeð riſemunding riſemund riſeharðing ri[ſeheard] flebbing ſebbe reaxneðing reaxneð ſæb[erht]ing riſberht flebbing riſereð riſericeping riſeruc ſelepeðing ſelepeð riſeberhting riſeberht riſeb[albi]ng riſebald ſeleſerðing ſeleſerð riſeſerðing riſeſerð reaxing reaxa flebbing ðonan forð \* \* \* \*

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tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man? \* Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

#### OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledða, Sledða of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

#### *Again.*

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledða.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledða, and from him as above.

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\* Perditus is so used. *A rascal.*



## NAMES OF PLACES.

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Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, ('Escenedini H. H.) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGWEARD = Seward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWTÖHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWTÖRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

Heanburh—*cont.*

cia, from A.D. 675 to A.D. 702 or 704. *See* Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildrið, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledrið, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneð, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.





## NAMES OF PERSONS.

**ÆDELBERT**, **Ædelberht**, **Æpelbriht**, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bereta a Christian; leans himself to that faith, and welcomes St. Augustinus (ibid.), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (*See* Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bereta or Berhta he had EADBALD his successor, and Æpelburh = Tate, married to Eadwine king of Northymbria (Bed. II. ix). After Berhtas death he married again.

**Æpelbriht**, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

**Æðelburh**, daughter of **ÆðELBRYHT** king of Kent, also called Tate, was a Christian, given to EADWINE king of Northymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

**Æðelburh**—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

**Æpeldrið**, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvi, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGFRID, king, A.D. 670 to A.D. 685, of Northymbria. After twelve years of an incomplete union, as Beda relates, with Ecgferð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

**Æpelred**, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or ONNA, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æpeldryð, and Wihthburh (p. 428), also a natural daughter Æpelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

Antsecg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church ; that of St. Martin, Canterbury ; *ib.*

Dunstan. See pages 432-438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his father's second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.). He married Imma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENREHT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æpelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217-220) ; a probable date. A charter (T. of E. p. 314, C.D. xcviii.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmesbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946 ; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADBALD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

ECGBRIHT, king of Kent, A.D. 664 to 673 ; connives at the murder of his cousina, is discovered, and obliged to pay wergeld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBRIHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

**EORCENBRIHT—cont.**

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOðHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in *Anglia Sacra*). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æþelred, Æþelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æþeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Geseceg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOðHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, *et inter medendum defunctus*. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆþELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsh. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgīð—*cont.*

=Eafe. Mildgīð was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter evangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæpfeðs, 12 October. Soon afterwards he killed SIGBERT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfeðs, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says PENDA set up the kings head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcilable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa gefeah he genealecan hī hīf geendunge . 7 gebæð for hīf folc þe þær feallende speolt . 7 betæhte heopa rapla 7 hme fyllne goðe . 7 þur clýpode on hīf fýlle. Gōð gemiltƿa upum raplum. Þa het ƿe hæfena cýnmƿc hīf hearob of aƿlean . 7 hīf fƿiðƿan eapm . 7 ƿettan hī to mýpcelƿe. Þa æƿer ofpolder flege feng ofƿg hīf bƿoðor to norðhýmƿna ƿice . 7 ƿáð mib ƿepode to þær hīf bƿobor hearob stob on stacan gefæstnob 7 genam þ̅ hearob . 7 hīf fƿiðƿan hanð . 7 mib appƿoðnýfƿe ƿepode to lmbiƿapneæ cýpcan. PENDA in A.D. 645 avenged himself on CÆNWALCH, king of Wessex,

PENDA—*cont.*

for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Northumbria. *See* ANNA. He married Cyneswið, and had PRADA, WULFHERR, ÆPELRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Wore.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Ricula, Rigula, sister of ÆPELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

SEAXA, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBRIHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆPELDRIF, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory novitiate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white house bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infelicitur." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHERR (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Northumbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefagl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) *See*

**SIGEHEARD—cont.**

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERÆD = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æscwine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

SWIÐRED was king of East Saxons, Essex, and son of Sigemund, p. 442. F.W. dates him with the death of CUTHBERT, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æpeldrið.

Wærburh, daughter of WULFHERR, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æpeldrið, after her father's death, A.D. 675, and before 679. Her brother Ælred placed her over a monastery he established at Tricingaham or Trittingaham, now Trentham in Staffordshire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihthburh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julius. (Capgrave, fol. 315 b.)

WULFHERR, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGBRIHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Ælred and Æðelbryht, sons of king EORMENRED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

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